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TRAINING TEACHERS OF HIGH SCHOOL ENGLISH

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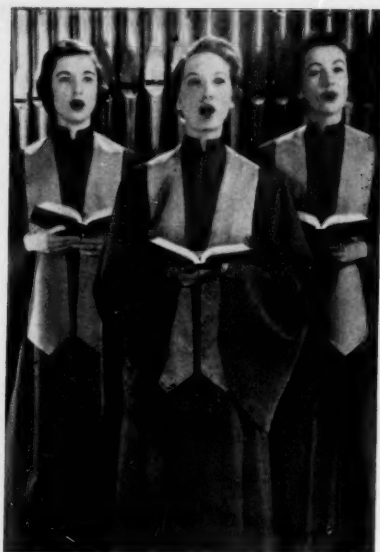
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THE LITERARY FORMS OF THE OLD TESTAMENT AND HIGH SCHOOL RELIGION TEXTBOOKS

By Edward F. Siegman, C.P.P.S.*

THE REVOLUTIONARY PAPAL DIRECTIVES concerning Sacred Scripture which began with the Encyclical, "Divino Afflante Spiritu" (September 30, 1943), necessitate the drastic revision of our religion textbooks. This revision will ultimately facilitate the tasks of both teacher and student. Handbooks written without benefit of this recent ecclesiastical guidance reflect only too sharply the siege mentality that marked Catholic biblical studies for more than fifty years. Minds accustomed to picture the physical universe and history within the limited thought patterns of the Bible were caught unprepared by the tremendous advances of our knowledge in the natural and historical sciences during the past century and a half. Enemies of the faith were quick to exploit the apparent contradictions between the new knowledge and the data of the Bible, so that "The Bible and Science" and "The Bible and History" became familiar captions for defences of revealed truth. Had the well-intentioned defenders of God's Word resolutely followed the principles laid down by Pope Leo XIII in his great Encyclical, "Providentissimus Deus" (1893), the results would have been happier. Unfortunately, the confusion that reigned forced the Church's magisterium to adopt a cautious attitude; directives were negative more often than positive. Since 1943, however, the contrary is the case. Recent biblical literature has pointed out the beneficent results of our present Holy Father's encouraging, positive directives often enough; there is no need to insist upon the point here. A more eloquent witness to the effectiveness of his efforts is the almost incredible advance of Catholic biblical studies within the past decade.

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The present paper purposes to encourage teachers of high school religion to exploit this progress of Catholic biblical studies. If it begins with the treatment of certain Old Testament passages as found in available textbooks, it is only because these works indicate the content (in a broad sense) of the courses concerned. The writer has no intention of criticizing these books or their authors, to whom all praise is due. The poverty of the sources at their disposal, particularly in the Old Testament, elicits admiration for the success of their use of the Bible.

The insistence of the "Divino Afflante Spiritu" upon the necessity of recognizing the literary forms of the Old Testament has been chosen as the theme of this paper because an understanding of this aspect of the Encyclical's teaching throws light on many otherwise difficult passages. But an important preliminary distinction must be made.

INSPIRATION AND REVELATION

The Catholic scholar must first of all safeguard the divine authorship of Scripture. Because God is the principal author, however, it does not follow that He has revealed everything that the Bible contains. If the Bible were all revelation, it would be extremely difficult to account for its limitations and defects. It seems that the practical failure to keep in mind the distinction between inspiration and revelation is to be blamed for many an instance where exegesis reads a thought into the text instead of deriving from it what is really there.

Our textbooks define inspiration correctly and generally distinguish it from revelation. More emphasis might be given the distinction, however, if it is recalled in direct connection with difficult passages. An illustration follows, taken from the best popular explanation of Genesis 1-11 that we have in English.

In older times the Bible was taken as God's word in a rather narrow sense. If Moses was the author of Genesis, and if Genesis in its first few chapters describes facts which nobody but God could know precisely, then—it was concluded—God must have *revealed* Genesis pretty much as it stands to Moses. Hence there was the tendency to interpret the first chapters of Genesis as though God had dictated every word there and, therefore, as though every word there must have an equal value.

We know now that Genesis was not written in this way at all. It was written under divine inspiration, yes, but it was not dictated by the Almighty. Inspiration implies that it contains those things which God has intended that it shall contain, and that it does not teach error, but it does not mean that the human writer was exempt from the ordinary rules of writing in the collection of his material. That is to say, the Biblical authors used source materials, written or oral, and compiled their works as other men do. The revealed facts that are contained in their work also come from these same traditional sources.¹

The source materials used by the author often determined the specific literary form in which he presents his material.

THE TEACHING OF THE ENCYCLICAL

After recalling that "the supreme rule of interpretation is to discover and define what the writer intended to express," Pope Pius warns that this intention of the inspired writer, or the "literal sense" of Scripture, as we call it, may not always be so obvious because the ancient writers used literary forms which are not the same as those we employ today:

No one, who has a correct idea of biblical inspiration, will be surprised to find, even in the Sacred Writers, as in other ancient authors, certain fixed ways of expounding and narrating, certain definite idioms, especially of a kind peculiar to the Semitic tongues, so-called approximations, and certain hyperbolical modes of expression, nay, at times, even paradoxical, which even help to impress the ideas more deeply on the mind. For of the modes of expression which, among ancient peoples, and especially those of the East, human language used to express its thought, none is excluded from the Sacred Books, provided the way of speaking adopted in no wise contradicts the holiness and truth of God

Failure to recognize the literary form of a particular passage of Scripture is, the Holy Father warns, a fruitful source of misinterpretations:

Not infrequently—to mention only one instance—when

¹ Bruce F. Vawter, C.M., *Does Science Prove the Bible Wrong?* (St. Louis: Knights of Columbus Religious Information Bureau, 1955), pp. 7-8. Every religion teacher should have a copy of this inexpensive but precious pamphlet. It may be advisable to have all high school students study it.

some persons reproachfully charge the Sacred Writers with some historical error or inaccuracy in the recording of facts, on closer examination it turns out to be nothing else than those customary modes of expression and narration peculiar to the ancients, which used to be employed in the mutual dealings of social life and which in fact were sanctioned by common usage.²

The pages that follow will give a number of examples of the workability of this norm. The simplest and most obvious solution to difficulties and hence the best answer to the "stock charges" against the Bible, whether scientific or historical, can be found in the literary form used by the author, for this will show us his real intention.

SOME LITERARY FORMS IN THE BIBLE

When we apply the norms given by Pope Pius to profane literature or even to the New Testament, we readily see their reasonableness. Obviously, we do not interpret poetry in the same way as expository writing. Nor should we think of taking seriously a broad satire like Dean Swift's "A Modest Proposal." Again, we are not surprised to hear that when Jesus said, "If anyone comes to me and does not hate his father and mother, . . . he cannot be my disciple," (Luke xiv, 26) He was using a characteristically Semitic "hyperbolical mode of expression," a paradox which simply means, as we know from other passages where He commands love of parents, that we dare not prefer our parents to Him. Moreover, it is a commonplace that the parables of Our Lord are fictitious, even though He does not say so explicitly. So vividly, in fact, does He tell for example the story of the Good Samaritan, that we cannot think of the road from Jerusalem to Jericho without seeing on it the unfortu-

² "Divino Afflante Spiritu," *Enchiridion Biblicum* (EB) (2nd ed.; Rome: Editiones Comm. A. Arnoldi, 1954), §§557, 559-560. Unless otherwise noted, the English translation of quotations from Encyclicals and Decisions of the Biblical Commission is taken from *Rome and the Study of Scripture* (5th ed.; St. Meinrad, Indiana, 1953).

Sister Jane Marie Murray, O.P., *Our Living Faith* (Grand Rapids, Michigan: Aquinas College Press, 1952), I, pp. 111-112, quotes from the Encyclical on the literary forms of Gen. cc. 1-3, correctly deduces the truths of Gen. i,1-ii,3, but does not explain the literary form of the hexameron. No application of the principle of literary forms is made, however, when the teaching of Gen. ii-iii is treated; these chapters are taken to be strict history.

nate victim of the brigands. But our concern here is with Old Testament examples.

The great ages of the antediluvian patriarchs.—Three lists of Babylonian antediluvian kings with fantastic ages suggest that it was a common phenomenon among Semitic peoples to glorify their ancestors by ascribing to them incredibly long lives. Most Catholic scholars today regard the great ages ascribed to the antediluvian patriarchs in Genesis as a literary device. When the biblical author wishes to emphasize the progressive deterioration of mankind after the first sin, he shows the ages of the patriarchs gradually decreasing. Long life was a sign of God's favor; to portray the life-span of man growing shorter indicated a progressive defection from God.³

Not all high school textbooks mention the longevity of the patriarchs. Those that do betray some embarrassment; they assume the numbers are historical fact and must explain the discrepancy between the life-span of the patriarchs and man's present life-span:

Their unusual longevity is confirmed by the traditions of all ancient peoples. They were the immediate descendants of Adam and Eve and the ravages of Original Sin had not as yet deteriorated the health of the human body. It is also possible that before the Deluge, the climatic conditions of the earth were more healthful. It was the design of Providence that they should live long upon earth, so that the earth would be more quickly peopled.⁴

³ The interpretations of Genesis which I give in this paper are the views commonly accepted today by reputable Catholic exegetes. The reader may corroborate and seek further discussion and justification in the following works: Vawter, *op. cit.*; E. F. Sutcliffe, "Genesis," in *A Catholic Commentary on Holy Scripture* (London: Thomas Nelson and Sons Ltd., 1953), pp. 179-188; Charles Hauret, *Beginnings: Genesis and Modern Science*, trans. E. P. Emmans, O.P., (Dubuque: Priory Press, 1955); Humphrey J. T. Johnson, *The Bible and Early Man* (New York: Declan X. McMullen Co., 1948); Alexander Jones, *Unless Some Man Show Me* (New York: Sheed and Ward, Inc., 1951). The literature on the subject in French and German is abundant. Only two works are cited here, the first of which is a landmark in Genesis studies, the second a landmark in Bible translations: J. Chaine, *Le Livre de la Genèse* ("Lectio Divina" No. 3 [Paris: Editions du Cerf, 1949]); R. de Vaux, O.P., *La Genèse* ("La Sainte Bible traduite en français sous la direction de l'Ecole Biblique de Jérusalem" [Paris: Editions du Cerf, 1951]).

⁴ Ferdinand C. Falque, *Catholic Truth in Survey* (New York: Benziger Bros. Inc., 1937), Vol. 1, p. 90; see also Francis B. Cassilly, *Religion: Doctrine and Practice* (Chicago: Loyola University Press, 1934), p. 381.

The creation of man.—It is generally recognized today that the story of God's taking clay and breathing life into the first man is not intended by the biblical writer to describe the actual occurrence of man's creation, but rather to portray vividly what stuff man is made of: something very earthy which passes away like all things of earth, and yet something else that comes directly from God, something that makes man like God and immortal. Similar descriptions in Babylonian literature indicate that the author borrowed the literary form of this narrative from his milieu.

Most textbooks introduce the question of the evolution of man's body when treating of the Genesis accounts of creation. It should now be made clear to the student that the descriptions of Genesis cannot be invoked either for or against evolution. The author's "scientific" outlook was that of his own age, and hence irrelevant to a discussion of modern science. Again, we can do no better than insist upon the clear statement of Pope Pius XII in his Encyclical, "Humani Generis" (August 12, 1950):

However this must be done [discussion of evolution of the human body] in such a way that the reasons for both opinions, that is, those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation and measure, and provided that all are prepared to submit to the judgment of the Church. . . .⁵

This statement supersedes previous pronouncements by the Biblical Commission, which some textbooks quote.⁶ Except for the restriction made about teaching the matter publicly (for which I can find no warrant), the following measured statement still holds, though written fifteen years ago:

⁵ *EB* §616; English translation from the N.C.W.C. edition, pp. 16-17.

⁶ Several textbooks refer to the Decrees of the Biblical Commission on the historical character of Genesis i-iii, June 30, 1909 (*EB* §§336-343). These decisions are not infallible and may be clarified by subsequent decisions of the Church. Obviously, they must be understood in the light of later Encyclicals, and so there is no point in quoting the Decision of the the Commission on evolution when we have the later and far more definite statement of the Holy Father. Last year the Very Reverend Secretary and Undersecretary of the Biblical Commission published an authoritative clarification on the binding force of the Decisions of the Biblical Commission. For text and commentary, see *The Catholic Biblical Quarterly*, XVIII (January, 1956), pp. 23-29.

Evolution of man's body from the lower animals is a theory that involves no essential doctrine of Catholic faith. It may be employed as a useful scientific hypothesis provided that we do not teach it: [A] Publicly; (*sic!*) and [B] As conclusively proven.⁷

On the other hand, I can see no justification whatever for the following statement, written after the "Humani Generis": [The good Catholic] will also believe that Adam's body was created directly by God until such a time as unshakable scientific evidence proves that God allowed it to develop gradually."⁸ No textbook should make a pupil believe what the official magisterium teaches to be an "opinion."

The Hexaemeron.—It is most encouraging to notice that one by one our textbooks are abandoning an interpretation which forms one of the most unfortunate chapters in the history of biblical interpretation, concordism.⁹ For decades, however, it held the field almost unchallenged in our popular expositions.¹⁰ What must have been especially confusing to the student was the assurance that the Bible did not give a scientific view of the origin of the universe, followed at once by a desperate attempt to read the meaning "geological period" into a word that from

⁷ E. G. Rosenberger, *Outlines of Religion for Catholic Youth* (New York: George Grady Press, 1940), Vol. 1, p. 60. See also Murray, *op. cit.*, pp. 111-115.

⁸ Clarence E. Elwell and Others, *Our Quest for Happiness* (2d ed.; Chicago: Mentzer, Bush and Co., 1955), Vol. 1, p. 250. This edition (which improves several sections that touch biblical problems) omits "from the slime of the earth" which is found in the 1945 edition, pp. 245-246. Bishop Louis LaRavoire Morrow also is more restrictive than the Encyclical; see his very attractive, *My Catholic Faith: A Catechism in Pictures* (3rd ed.; Kenosha, Wisconsin: My Mission House, 1954), p. 39.

⁹ Concordism is happily not found in Elwell, *op. cit.*, pp. 234-235 (the 1945 edition had it, pp. 228-233); Murray, *op. cit.*, pp. 72-76; John Laux, *A Course in Religion for Catholic High Schools* (New York: Benziger Bros. Inc., 1934), Vol. 4, p. 38; Rosenberger, *op. cit.*, pp. 46-47, mentions it, but apparently excludes it in the explanation that he gives of Gen. i.

¹⁰ That *yom* means a long period of time, i.e., geological period, is found in Raymond J. Campion, *Religion: A Secondary School Course* (New York: William H. Sadlier, Inc., 1928), pp. 65-66; Falque, *op. cit.*, p. 58; Cassilly, *op. cit.*, p. 370; Morrow, *op. cit.*, p. 27. Surprisingly, it is also found in the excellent series of Anthony J. Flynn and Others, *The Catholic High School Religion Series* (New York: W. H. Sadlier, Inc., 1943-1946), Vol. 1, pp. 201-202; Vol. 4, pp. 66-67, p. 74, though the correct doctrine is given in Vol. 1, p. 202; "... the Bible is not a treatise on science Moses had no intention of giving the exact order in which things were produced. His order is logical, not chronological. . . ."

the context could not mean anything but a day of twenty-four hours.¹¹

Recent works seem timid in giving a positive explanation of the hexaemeron. The difficulty lies in showing the student that while the biblical author pictures God working a whole week and resting on the Sabbath, as the religious Hebrew was supposed to do, the author is merely giving us a vivid picture, a dramatization, let us say, and has no intention of telling us how long it took for the earth to attain its present composition or in what sequence the universe came into being.

HISTORY OR FICTION?

But must we not regard these chapters of Genesis as historical? Is it not contrary to inspiration to teach that the events described did not happen the way they are presented to us in the Bible? The then Very Reverend Secretary of the Biblical Commission has answered these questions:

The question of the literary forms of the first eleven Chapters of Genesis is far more obscure and complex [than the question of authorship]. These literary forms correspond to none of our classical categories and cannot be judged in the light of Greco-Latin or modern literary styles. One can, therefore, neither deny nor affirm their historicity, taken as a whole, without unduly attributing to them the canons of a literary style within which it is impossible to classify them. If one agrees not to recognize in these chapters history in the classical and modern sense, one must, however, admit that the actual scientific data do not allow of giving all the problems they set a *positive* solution.

After some directions on how the Catholic exegete must proceed to determine the particular literary form, the instruction continues:

To declare *a priori* that their narratives contain no history in the modern sense of the term would easily con-

¹¹ When the Biblical Commission stated that *yom* may be taken "in a less strict sense as signifying a certain space of time," (EB §343) it merely passed on the orthodoxy of this view, not on its exegetical soundness. The same group of decisions recall the teaching of the "Providentissimus Deus" that the sacred author did not intend "to teach us in a scientific manner the innermost nature of visible things, and to present the complete order of creation," but rather "to furnish his people with a popular account, such as the common parlance of that age allowed, . . ." (EB §342; compare §121)

vey the idea that they contain no history whatever, whereas they relate in simple and figurative language, adapted to the understanding of a less developed people the fundamental truths presupposed for the economy of salvation, as well as the popular description of the origin of the human race and of the Chosen People.¹²

A few examples from familiar territory will illustrate the distinctions made by Fr. Vosté.

Forbidden fruit.—The story of our first parents' fall is one of the "fundamental truths" just mentioned. It is portrayed quite naively, "adapted to the understanding of a less developed people," as eating forbidden fruit. The historical fact is the grave sin of the first man. Did the inspired author mean to teach at the same time that the specific action was eating forbidden fruit? Though the strictly literal interpretation is still in possession in the textbooks, it is abandoned in scientific works, mainly because stories about forbidden foods are a popular motif in ancient literatures.

The serpent and the devil.—The reality of the tempter is another of the fundamental truths that we must safeguard in Genesis 3.¹³ The impulse to the first sin came from without. Adam's lower nature was subject to his higher nature and so the temptation did not originate, as it can originate with us, in some internal moral disorder. Are we to think, however, that Satan "disguised himself as a serpent and glided into the Garden"¹⁴ and then spoke to Eve? Rather, we have here the serpent used by the author to concretize the devil, a device well "adapted to the understanding of a less developed people," especially since serpent-worship was common in the Ancient East. Often the serpent was looked upon as the bearer of health and life. Hence, the author here shows how it is really the bringer of sickness and death.

¹² James A. Vosté, "A Response of the Biblical Commission to . . . Cardinal Emmanuel Suhard . . ." (January 16, 1948; *EB* §581).

¹³ *EB* §338. The Biblical Commission's careful wording leaves open the question of the reality of the serpent; cf. the writer's "Genesis 1-11 in the Seminary Scripture Course," *Catholic Biblical Quarterly*, V (1943), p. 327.

¹⁴ Elwell, *op. cit.*, p. 268. None of the textbooks that I checked suspects that the serpent is a symbol. Even Murray, *op. cit.*, p. 122, speaks of "Satan, clothed in the form of a serpent. . . ."

Cain and Abel.—This narrative is found only rarely in our textbooks.¹⁵ I mention it here for two reasons. First, the difficulty in the story easily escapes the casual reader. Secondly, it is a fine example of what Fr. Vosté calls the “popular description of the origin of the human race.” Genesis pictures Cain as the first farmer, Abel as the first shepherd. Since they are the children of Adam and Eve, they stand at the beginning of the human race. Yet, prehistory teaches that all during the millenia of the Old Stone Age man lived by hunting and gathering foods that grew wild; he knew nothing of agriculture and had no domestic animals, except possibly the dog. It was only in the New Stone Age (no earlier probably than 10,000 B.C.) that these important blessings of civilization were discovered, that is, centuries and centuries after the first men. Must we conclude that prehistory contradicts Genesis? Must we reject the information given by science or distort it to make it square with the Genesis story? Not if we are convinced that Genesis gives not a scientific, but a “popular” description. We should face the fact that the biblical author knew nothing about the long millenia that separated him from the beginnings of the human race. He suspected that the domestication of animals and agriculture did not go back to the beginning, but his interest in these advances of civilization is really not historical, but religious. He intends to tell us not when or how they began, but rather that they often go hand in hand with progressive estrangement from God.

OTHER LITERARY FORMS IN THE OLD TESTAMENT

The examples given illustrate sufficiently the teaching of the Encyclical and the need of re-writing those sections of our textbooks that discuss the data of Genesis 1-11. This, however, is only the beginning of our task. Pope Pius did not restrict his bidding to investigate the literary forms of the Bible to Genesis. The correct understanding of the Old Testament in its entirety involves the proper evaluation of all its literary forms. Applied to our teaching, this means, as Rev. Joseph Colomb puts it:

We shall always respect objective truth, that is to say that our presentation will always respect the literary

¹⁵ Morrow, *op. cit.*, refers to the story, but only incidentally, pp. 59, 72, 170-171, 214, 264. He does not refer to the difficulty discussed here.

form of the passage which we are explaining, and therefore the authentic religious statement which it contains. This may entail at least a certain manner of telling the story: a difference of words and gestures; we shall never recite prose as though it were poetry. We shall keep the poetic character of the first chapter of *Genesis*; the symbolic value of the following chapters; the epic charm of the stories of *Exodus*. There must be a simple fidelity to the story. I am inclined to wonder whether many difficulties would not disappear if we knew the art of story-telling; perhaps the true nature of things would appear: here as history, there as symbol, here again as the marvellous.¹⁶

To hint at a few patent examples, we may mention that recent study has shown that the literary form of several books of the Old Testament is not strict history, as they have generally been assumed to be, but either a parable, the case with the book of Jonas,¹⁷ or "edifying religious literature" in which the "fictional element predominates over the historical," the case with Tobias, Judith, and Esther.¹⁸ I know of no textbook that refers to these books except to assume their strict historical character. Yet, a close study of them has shown that it was not their authors' intentions to write history as we understand it. It is not the element of the miraculous which they contain, but the fact that they cannot be fitted into any period of Jewish history without admitting strange anachronisms and wholly improbable situations, that is one indication of their authors' intention.

HOW AND WHEN?

How are we to present the points urged in this paper to our students without shocking them? Will they be able to grasp

¹⁶ "How to Use the Bible for the Formation of the Religious Sense in Children," *Lumen Vitae*, X (1955), p. 125. This entire issue of *Lumen Vitae* is devoted to the teaching of the Bible. Implicitly it shows that we in the United States lag behind European Catholics in our attitude toward the Bible. Views that to us are dangerously advanced are regarded as commonplace among them.

¹⁷ Frederick L. Moriarty, S.J., *Foreword to the Old Testament Books* (Weston, Mass.: Weston College Press, 1954), pp. 78-79; see also A. Robert and A. Tricot, *Guide to the Bible*, trans. Edward P. Arbez, S.S., and Martin R. P. McGuire (Tournai: Desclée & Co., 1951), Vol. I, pp. 163-164. Sutcliffe's attempted defense of the historical character of the book is unconvincing, see "Jonas" in *A Catholic Commentary on Holy Scripture*, p. 670.

¹⁸ Moriarty, *op. cit.*, pp. 49, 51, 53; Robert-Tricot, *op. cit.*, pp. 304-305. The treatment of literary forms in this work is in complete harmony with the superior quality of this introduction.

the distinction of literary form and formal message? Will they not begin to doubt whether anything in the Bible is true?

The difficulties that may face teachers cannot absolve them of their obligation "always to respect objective truth," as Père Colomb states it. All too often the faith has suffered not so much because conflicts arose in the mind over what is actually revealed, but over mere opinions that were taught the student as revealed truth. We may not teach children of any age that Adam's sin consisted in eating forbidden truth, since there is good reason to doubt that this is what the Bible teaches.

The teacher will receive considerable help from Fr. Vawter's pamphlet mentioned in this article, not only as to content, but also as to method of presentation. He is careful not to create the impression that we must discard everything we thought to be true up to this point. His presentation is positive and pedagogically sound.

In the last analysis our difficulty must be solved by starting off our children right. If they did not come to high school with viewpoints that they must first unlearn, our task would be simple enough. An ambitious program lies ahead in which teachers on all levels must work together. All our Bible histories, catechisms, and other religion textbooks will have to be re-written.¹⁹

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The NEA Research Division reported last month that at least 900,000 pupils are attending public school on half-day schedules. The Division's annual study on "Advance Estimates of Public Elementary and Secondary Schools" shows that this year there are 31,238,863 youngsters in public schools. This is an increase of 1,272,811 over 1954-55 enrollments.

¹⁹ See the April, 1956, issue of *The Catholic Biblical Quarterly* for a review by Sister Mary Vernice, S.N.D., of *Crusade: The Story of the Bible Retold for Catholic Children*, published serially by John J. Crawley & Co., New York. The exquisite format and illustrations of this "Bible history" make one regret that the accompanying text is so badly antiquated.

CLASSICAL LANGUAGES IN THE CATHOLIC COLLEGE OF LIBERAL ARTS AND SCIENCES

By Rev. Laurence E. Henderson, S.J.*

LIBERAL EDUCATION AIMS by means of the liberal arts and sciences at developing in its students the power of actualizing to greatest possible completeness the perfection to which God calls them as human beings (arts), whilst simultaneously fashioning in them a proper understanding of the nature that is theirs and of their rightful relationship to their environment (sciences).

Strictly speaking, it is a natural process, using only natural means. Aided by grace and revelation, it takes on also a supernatural aspect and becomes the much more sublime thing which is Christian liberal education, having for its purpose the producing of the completely developed, equipped, and expressive child of God, the *perfectus eloquens* (not merely a *perfecte eloquens* in the narrower sense of a trained speaker or writer), a saint and other-Christ.

Liberal education in our day is chiefly to be distinguished from technological education. The latter has as its goal an imparting of knowledge about our material universe. It is intended to produce greater skillfulness in subjugating that universe to the service of mankind. There is no conflict between it and liberal education. Neither of the two is completely autonomous. Each has its own significant and very important work to do. Each is compleitive of the other. The training of any individual human being, ideally speaking, will be a product of both educations in proper fusion. All that need be noted about them here is the crying need for liberal education's keeping pace in perfection with the technological advances of our age. Already from contemporary history it has become evident that technology will achieve its purpose of subserving mankind's true welfare only insofar as mankind is kept adequately cog-

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nizant by liberal educators of what its own genuine welfare actually is.

SPECIAL WORK OF COLLEGE LIBERAL EDUCATION

The arts of liberal education, of course, are not a monopoly of the institution which we call a college of liberal arts and sciences. From their earliest grades in grammar school, pupils already receive training in liberal arts, in the arts, that is to say, of thinking, of speaking, reading and writing with orderliness and grace, and in the basic skills of mathematical computation. By the time, therefore, that an advancing student has graduated satisfactorily from a good college-preparatory high school, he already has acquired notable competence in these arts.

On the other hand, prior to college age, students pass through years of adolescence. During these, child and adult by fitful alterations, scarcely any student shows aptitude for prolonged or calm intellectual reflection. Only after further maturing has prepared him for it, as a rule, can he be taught to codify knowledge in a truly judicious way.

It is codification of knowledge—in other words, the imparting of the liberal sciences—therefore, which is the special work of liberal education at the college level: forming to a carefully nuanced intellectual grasp of what are the true objects and meaning and value, mutual relationships and ultimate purposiveness of vital skills which these same students in their pre-college years of liberal training acquired with varying degrees of mastery. Par excellence, college is the school of the liberal sciences; with respect to liberal arts, college is a continuation school.

What has been said in the foregoing paragraph amounts to this: a normal graduate from a good high school comes to college already quite well equipped with power to express his opinions. A college student, however, who takes his work at all seriously, is brought very soon to realize that mere opinions, cleverly expressed though they be, are in truth quite insufficient. He learns that opinions require very patient, studied adjustment and elaboration, with fantasy well distinguished from fact, before they become soberly defensible thoughts about reality and useful substrates for orderly argumentation. He comes to realize that virtuosity in self-expression has little telling effectiveness unless

its operation is controlled by a complicated hierarchy of objective principles and is in line with facts. Being accused very often of "talking through his hat," he becomes steadily more conscious of how often his performance fits the description, and he nurtures a desire to avoid such lapses for the future.

In line with this advance in ordered knowledge and its use, as the young collegian learns to prefer accuracy of statement to ebullient verbosity in his observations about human living and our traditions, he tends likewise to become more critical of the sources of his information. To the degree to which he manifests the potential and a will to do excellent college-caliber work in the liberal arts, he outgrows the jejune pages of his textbooks. He commences to spend by his own volition lengthening hours in the college library. He develops impatience with the non-discriminating résumé treatment of matters he is investigating. Granted that he has sufficient competence and a dedication to his work, he grows increasingly irked each time that he finds he has been misled by prejudice, oversights, or other shortcomings in the work of compilers or translators who, supposedly, had reproduced for his use in English the consequential thinking of writers with national backgrounds divergent from his own. He acquires a mounting respect for original source materials. In a word, he has started on the way towards becoming in his own right a mature and dependable scholar in our traditions. Clear recognition of the need to make personal use of Latin and Greek, and of as many of the modern languages also as he can command, in the interest of thorough-going scholarship is then not long in dawning upon him.

How many college students ever run the whole gamut in anything which remotely resembles the manner just outlined? I grant, not many do. I add, not nearly enough do!

It is a fact. The great increase in college enrollments during the past twenty-five years has made congregating stations out of our liberal arts colleges for too many young people who neither possess of themselves nor have received from their parents any deep thirst for more than an easy "gentleman's" way to knowledge. Democracy in education during the same length of time on the secondary-school level—for all its being a good thing in itself—has induced a lowering of standards in too many

high schools. A majority of high-school graduates comes to college today woefully inept in the basic arts of expression. For these students, college can be little more than a sort of post-graduate or glorified high school.

But let us not be deceived. Dilution of curriculum, once it begins to affect colleges of liberal arts and sciences becomes a very serious blight on our civilization. Nor can it be remedied by a mere defeatist shrug of one's shoulders and an offhand "What's the use! Most colleges do not any longer require Latin for the A.B. degree. Why should ours?"

SOFT SCHOLARSHIP IN LIBERAL ARTS FIELDS

To put the matter in perspective let us interpose a brief reflection upon the consequences which follow from the distinction between technological and liberal studies.

Today, as a nation, we are very exacting, are we not, in our insistence that technological research and teaching be accurate and exact? Technology, too, is meeting the challenge. Whatever accusations one may choose to hurl at the technological centers of our nation, we surely cannot docket them as a group for either slovenly or superficial effort in the promotion of exact material science. That is good and as it should be. But the liberal arts colleges? Who is willing to give them nearly so clear a bill of health? Yet just let us remember that, in the *divide et impera* arrangement of the educational pattern of our age, the responsibility for training mankind to a wholesome and judicious application of technological prowess for the betterment of mankind lies with liberal education. Such apportionment of the whole task in hand calls for at least as thoroughgoing and conscientious devotion to scholarship by a proportionately large army of liberal scholars as it already is evoking from the technologists. Else the most important part of mankind's entire educational task is going to go by default.

We need dig just a very little way into the texture of liberal studies in our day to reveal the imbalance I am putting a finger on. The results of a single generation's diluted high-school and arts-college curricula are already being felt in very high places. How many recent doctors of philosophy, newly appointed full professors of philosophy, for instance, in our nation's schools

today are linguistically equipped to consult at first-hand the original works of the great philosophers? How many teachers of the history of Greek philosophy can read Greek? How many descanters on Saint Thomas are at home with the original text of the *Summa* (to say nothing of commentators on the philosophies of Kant or of Communism who would blush with embarrassment if asked to expound from their German originals passages of Kant or Marx)? The results of a softening-up process in education, you see, very soon invade the educators as well as the educands! Now stop a minute to consider whether accurate control of our traditional heritage of human institutions may not be proportionately as important in liberal studies as, in technology, is the spectrum analysis of the properties of the metals which are put into the pistons and bearings and engine block of your car—then the need for accurate linguistic contact with our past in the higher reaches of liberal education becomes patent.

It is not my purpose to exaggerate. Nonetheless, the softening process of which I speak is at work widely today as well in the preparation required of teaching personnel for the departments of history and political science and of all the others through which our universities and colleges interpret Western European culture to our rising generations. Should it continue? Further, it is besetting those who write the books through which our traditions will be siphoned down to future scholars-in-preparation.

Conceded that good teachers still can, and do, give a fairly good survey presentation of the larger aspects of our culture to students of median ability or to those who do not ambition a life of scholarship. What about the students who do intend to become scholars? Worse yet, what about the young men of our time who now are commencing to pose as scholars and who write works of supposed scholarship? When we recall with Bernard of Chartres that in human institutions "we stand on the shoulders of our ancestors,"¹ and when we realize that an in-

¹ "Dicebat Bernardus Carnotensis nos esse quasi nanos, gigantium humeris incidentes, ut possimus plura eis et remotiora videre, non utique proprii visus acumine, aut eminentia corporis, sed quia in altum subvehimur et extollimur magnitudine gigantea."—Joannis Saresberiensis *Metalogicus*, lib. iii, cap. iv (Migne, Pat. Lat. 199. 900 C.)

creasing number of those who are busy at the task of interpreting Western European institutions to our age are losing both the yen and the power to consult at firsthand the documents about which they speak and write, meanwhile speaking and writing as if they were proficient, this fact becomes both shocking and unmistakably dangerous.

LIBERAL EDUCATION'S INDISPENSABLE DISCIPLINES

Latin and Greek and their place in liberal studies? Frankly, this is but a facet of a much larger question which includes the main modern languages too. Scholarship cannot afford to be superficial. Granted that standard ready-prepared translations are exceedingly useful, they nevertheless aid a liberal arts scholar only insofar as the latter is capable of checking them, statement by statement, for fidelity to their originals. There is no easy way to scholarship. And where liberal studies in America today show superficiality in comparison to technological studies, it is in great part a direct result of the fact that liberal arts students have been fighting shy—have been allowed by school administrators to fight shy—of the necessary disciplines of their craft. They are linguistically undernourished; although it happens that, while technology finds its contemporary world a quite satisfactory milieu for its development, liberal studies need the wisdom of the ages for rudder.

The conclusion toward which I am working is as follows: Our colleges of liberal arts have a far more serious and important task to accomplish than the one which first meets the eyes of a casual observer. It is beyond a doubt true that our college must furnish to future business men, journalists, personages of our entertainment world, and young people with such aspirations, as well as to future lawyers and doctors, a smooth command of the English language and a general human alertness. Whilst serving this undoubtedly good purpose, however, they may not neglect an even more basic and exacting function of their departments. The full wealth of our Western European understanding of life's purpose and normal development, the hard-won scholarly heritage from our gifted and saintly ancestors, preserved and passed along not only intact but even elaborated to greater perfection, is the most profound contribution which

must come to our civilization from our colleges and universities. As practical implementation for this task at least the honors courses in the liberal arts, framed for students of special scholarly ability and interests in our colleges and universities, therefore, must continue to require the necessary disciplines of scholarship. Capable students have both a need for and a right to unflinchingly sound direction toward the acquirement of these disciplines from the academic deans and directors who advise them. College administrators may not derive adequate satisfaction from seeing students in large numbers learn in liberal arts courses "much about our past"—even though that is all that most students in our colleges today are disposed to work to achieve. Neither may it be urged validly by Catholic department chairmen that time spent on Latin and Greek puts students at an initial disadvantage when they apply for acceptance in non-Catholic institutions to pursue higher academic degrees. That this is so is far from proved. And, even though it were, Catholic schools are committed to the great truths of our tradition. They do not exist primarily to smooth entrance to non-Catholic halls of learning.

Latin and Greek? As our tradition stands already established, these two languages have one important claim to special preference. They are the indispensable counter checks against subtle modern agencies of propaganda which would move the Christian world by unperceived degrees from allegiance to God's truth as it has come to us through centuries, a rich lode in the thought of the greatest pagan sages of the past, and refined in lifetime contemplation by the sainted Doctors of God's Church. So often as it becomes pertinent to make a last-resort appeal to authoritative accuracy in keeping that scholarly tradition alive, there will be need that our Catholic thinkers have received as part of their personal equipment of scholarship a careful instruction in the use of Latin and Greek.

Of course, let us be realistic to the end. Not all teaching of Latin and Greek is good. To merit the place here vindicated for these languages in our best curricula, Latin and Greek must be taught with proportionate scholastic competence by teachers possessed of genuine vision.

LEVELS OF COMMUNICATION IN READING

By Robert B. Nordberg*

RECENT DECADES HAVE SEEN the development of more and better techniques for teaching reading.^{1, 2, 3} Yet reading problems have seemingly increased. Why? In all fairness it should be noted that the somewhat unrealistic standard of "education for everybody" has been partly responsible.⁴ This factor, however, cannot make too great a difference in the beginning grades.

Current discussions of teaching reading have hinged largely on the difference between the "phonics" and "word-recognition" methods, with most experienced teachers of the subject casting their votes for a combination.^{5, 6, 7, 8, 9, 10} Granted certain other assumption this is, indeed, a revelant issue, but it is a drop in the bucket as regards the total reading problem. The purpose of this paper is to suggest why that is so and to present a more inclusive and fundamental basis for attacking the matter of teaching reading.¹¹

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¹ R. W. Bolling, "TV Teaches Reading Skills," *Educational Screen*, XXXIV (October, 1955), 339-41.

² W. D. Sheldon, "Can We Improve Reading by Using Mechanical Devices?" *Education Digest*, XXI (September, 1955), 45-7.

³ C. M. McCullough, "Flash Cards, the Opiate of the Reading Program?" *Elementary English*, XXXII (October, 1955), 379-81.

⁴ W. S. Gray, "Current Reading Problems; a World View," *Elementary School Journal*, LVI (September, 1955), 11-17.

⁵ "Aftermath on Johnny's Reading," (A collection of comments by newspapers, education writers, and others on Dr. Flesch's book on teaching methods.) *Ohio Schools*, XXXIII (October, 1955), 8-10.

⁶ "But Johnny Can Read," *Library Journal*, LXXX (September, 1955), 1937-39.

⁷ J. M. Spinning, "I'm Not Suffering from Flesch Wounds," *Nation's Schools*, LVI (September, 1955), 60-61.

⁸ G. C. Boardman, "Reading Controversy—Can It Help?," *Wisconsin Journal of Education*, LXXXVIII (September, 1955), 21-22.

⁹ D. J. Reese, "This Business of Reading; Reply to R. F. Flesch," *Montana Education*, XXXII (September, 1955), p. 15.

¹⁰ A. I. Gates, "Why Mr. Flesch Is Wrong," *National Education Association Journal*, XLIV (September, 1955), 332-4.

¹¹ The writer humbly cites some experience in a psychological clinic for non-readers at the University of Denver, to suggest that the following recommendations are not wholly *a priori*.

ELEMENTS IN THE READING PROCESS

If we are to seriously consider this problem of reading, ought we not to ask, *what happens when one reads?*¹² We shall answer in terms of silent reading, since the problem is further complicated by oral recitation. In order to provide the answer, the elements of the situation (though they do not function in isolation) must be identified. First, there is a printed representation of a word. Second, there is the word itself, considered as such. If this distinction seems unnecessary or unimportant, reflect that "the same word" might be printed in various sizes and styles of type. Third, there is meaning. It might be concluded from the general tenor of most treatments of the subject that all that happens is that the reader succeeds in identifying a spatial representation of a word as the word.^{12, 13} This is a necessary step towards reading, but it is not reading! To read is to grasp interrelated meanings and propositions through concrete signs, usually printing.¹⁴ It is no semantic accident that we use such related expressions as "reading the times right," or "reading unintended meanings into what was said."

If a child "reads" aloud, pronouncing all the words correctly, he shows thereby that he recognizes the words as the *words*, they are, but it remains an open question what meanings he associates with them.¹⁵ Unless accurate meanings are associated, however, he is not reading. He is, we might say, "identifying."

MATERIAL AND FORMAL LEVELS IN READING

It can be seen, therefore, that reading always moves forward at two levels. These may be called the material and the formal. The former includes the printed page, the light waves which reach the eye, and the chemical-neural processes in the retina,

¹² Arthur E. Traxler, *The Nature and Use of Reading Tests* (Chicago: Science Research Associates, 1941).

¹³ M. M. Main, "What about Phonics?," *Instructor*, LXV (October, 1955), 70.

¹⁴ H. M. Robinson and R. H. Solomon, "He Reads, but Does He Understand?," *Grade Teacher*, LXXIII (November, 1955), 54.

¹⁵ L. E. Stough, "Making Meaning Clear," *National Elementary Principal*, XXXV (September, 1955), 107-110.

optic nerve, and brain.^{16, 17} (Another material pattern could be specified for Braille.) The formal level includes the attaching of meanings to the concrete symbols presented at the material level, the predication of attributes to subjects, etc. The fact that we speak of "various ways of saying the same thing" shows this distinction. If one reads the French, Italian, or English equivalents of "Good morning," the entire physical-chemical-neural process is changed, but remains the same at the formal level.¹⁸ If the formal level did not exist, for that matter, no proposition—in any size, style, or color of type, or in any language—would be intelligible.

The term "formal level" has been used because the abstracting of forms is involved. "Forms," so spoken of, are those attributes of a thing in terms of which it may be known, and the "substantial form" is the nature that makes a thing essentially what it is. "Matter," as associated with form, is strictly indeterminate in itself. It exists only in combination with form, and vice-versa, with certain exceptions which need not concern us here. The combination of matter and form yields "substance." Substances change because various forms are present and cease to be present in the same underlying *materia prima*. Substances change; forms are eternal.¹⁹ Because forms are imbedded in matter, we must learn through our senses. No amount of "experience" will, in itself, provide understanding until abstractions are formed and generalizations made. To abstract is to perceive forms, as such, in their universal nature.²⁰

Thus, from sight and touch experiences a child acquires a general concept such as "stone." In reading, he must associate the *spatial presentation* of the word with the *word*, and the word with the *concept*. While two jumps are required here, in strict

¹⁶ A. V. Thompson, "Reading Material for Physically Handicapped Children," *National Catholic Education Association Bulletin*, LII (August, 1955), 406-9.

¹⁷ H. N. Walton, "Visual Considerations in Reading," *Yearbook of Claremont College Reading Conference* (Claremont, Calif.: Claremont College Library, 1954), pp. 95-102.

¹⁸ W. R. Patterson and E. Joyce, "Teaching Reading to the Bi-Lingual Child," *National Elementary Principal*, XXXV (September, 1955), 103-6.

¹⁹ Aristotle, *Introduction to Aristotle*, trans. Richard McKeon (New York: The Modern Library, 1947), pp. 266-283.

²⁰ Aquinas, *Introduction to St. Thomas Aquinas*, trans. Anton C. Pegis (New York: The Modern Library, 1948), pp. 376-424.

logic, there is no such introspective distinction, except when the child has difficulty knowing which word is being represented. Dr. Flesch's book is concerned with difficulties of this kind.²¹ Also, it must be said that reading directs our attention to particulars, in part—whether real or fictitious. In the last analysis, however, words ask us to comprehend the particular in the only way that we *can* comprehend it: through the universal. Thus, in "Jack went home," Jack is a particular, but he is comprehended through apprehension of the form that ultimately makes him himself.

While most contemporary treatments of reading study the material level at the expense of the formal, we do not wish to fall into the opposite error. If reading does not go forth at both levels, it is not reading.²² Further technical qualification is necessary here. An individual letter, as that letter, exists at both the formal and material levels. Thus, in looking at old-style German, one may say, "*This is a j.*" A word also exists at both levels. So does a sentence. The current controversy over phonics asks, in the main, whether a child should note the letter or the word at the formal level. His ultimate task, however, is to note *meanings*. To do that most effectively, he must recognize sentences as such and even whole compositions as such. If, to do this, he finds it necessary to take things apart down to the level of the individual letter, let him by all means do so—*provided he also puts things back together!*

The second level in reading is implicitly contained in the first. The person who writes something to be read by another starts with propositions and ideas, *after* which he looks for the right words to express them.^{23, 24} Having found what he hopes are the right words in the right arrangement, he gives the words spatial reality by writing them down. When the printer later says, "I can't 'read' your writing," he is not really speaking of reading. He just means that he can't tell what words are con-

²¹ Rudolph Flesch, *Why Johnny Can't Read—and What You Can Do about It* (New York: Harper and Sons, 1955).

²² Leal A. Headley, *Making the Most of Books* (Chicago: American Library Association, 1932).

²³ K. D. Benne, "How Does Communication Take Place?," *Religious Education*, L (September, 1955), 331-4.

²⁴ If he is a modern lyric poet, he may start with words and let meanings fall where they may. Some novelists also do this.

cretely represented. Thus, both writer and reader must function at both the material and formal levels. The writer and reader are in communication to the extent that propositions and meanings intended by the former are conveyed to the latter.

The term "communication" may be defined in many ways, and one cannot argue with a definition.²⁵ Some of the content of education is concrete. Attitudes, for instance, have their emotional side. Therefore, if one wishes to agree with those who define communication in such a way as to imply that two tuning forks or two billiard balls can communicate with each other²⁶ all is well—so long as it is understood that one kind of communication is not possible to animals and plants and inorganic objects: the kind that involves both a material and a formal level. Probably a definition should avoid referring to the material level on the sender's side and the formal level on the receiver's side, or vice-versa, as "communication." Certainly, in such situations, one should not speak of the communication of a concept, meaning, or idea, for this implies that meanings are both intended and received. Even the electronic "thinking-machines" are two distinct jumps removed from thinking: (1) They deal, strictly speaking, with spatial-mechanical representations of numbers (or other symbols), not with the numbers considered in themselves. (2) They do not deal with the meanings of numbers, although those meanings can be *conveyed* (not communicated) from a machine to a human interpreter through spatial-mechanical representation of the symbols.

MEANING AND IDENTIFICATION

It is important to an understanding of the reading process to note that meanings, in themselves, cannot be mistaken.²⁷ The human intellect can err only by ascribing given universals to

²⁵ C. M. Olson, "What Is Communication?" *Childhood Education*, XXXII (October, 1955), 55.

²⁶ Philip Phenix, "A Philosophic View of Communication," *Teacher's College Record*, LVII (November, 1955), 80. This issue is given over to "Communication Arts." None of the articles seems at any point to suggest that there is a type of communication (transmission of meanings) peculiar to human beings.

²⁷ Jacques Maritain, *Introduction to Philosophy* (New York: Sheed and Ward, 1947), p. 180.

the wrong particulars, or by inter-relating universals in ways contrary to their specific natures.

I never saw a purple cow,
I never hope to see one;
But I've seen all the elements
I'd see, if I *should* see one!

The child comes to the reading situation with a store of meanings based upon experience. Reading can inter-relate these meanings; and, in a sense, create new ones.²⁸ This process, however, must work with the meanings the child brought to the reading situation in the first place.²⁹ That is why it is so important that reading materials be gauged to the child's general degree and kinds of experience.^{30, 31, 32, 33, 34} Someday, perhaps, we shall have first-grade primers in the preparation of which first-graders had some voice.

The writer, in visiting classrooms and from other evidence, has gained the impression that many teachers are satisfied if the child can "identify"—that is, can pass from the spatial instance of the word to the word considered in itself. The most common method of demonstrating one's mastery of the daily lesson is reading aloud, which proves only whether the child can "identify words." All that is at issue in the controversy over "phonics" versus "word-recognition" is "Why Johnny can't identify."³⁵ Even tests of "comprehension in reading" often seem to be test-

²⁸ M. D. Glock, *Principles for Selecting Methods and Materials To Promote Growth in Reading* (Chicago: University of Chicago Conference on Reading, 1954), pp. 65-9.

²⁹ Donald F. Campbell, "Comparison of the Reading Achievement of Pupils in Rural and Urban Schools" (unpublished Master's thesis, Dept. of Education, Catholic University of America, 1951).

³⁰ E. S. Coulson and J. Northrop, "Experiment in Grouping Pupils for Instruction in Reading," *National Elementary Principal*, XXXV (September, 1955), 53-7.

³¹ R. M. Strang, *Basic Issues and Problems in Reading Instruction for Capable Students* (Chicago: University of Chicago Press, 1954), pp. 6-10.

³² A. Broido, "Grouping by Classes for Reading," *National Elementary Principal*, XXXV (September, 1955), 67-9.

³³ M. Duren and M. A. Lewis, "One Way To Meet Individual Differences," *National Elementary Principal*, XXV (September, 1955), 74-5.

³⁴ L. A. Wheeler and V. D. Wheeler, "Some Characteristic Differences between Elementary and Secondary School Reading," *School Review*, LXIII (September, 1955), 338-40.

³⁵ Flesch, *op. cit.*

ing identifying, really.³⁶ You read to Johnny, "Bill walked on the ice," then ask him, "What did Bill walk on?" If he says "The ice," this proves only that he recognizes that the word belongs at that point, but he might not know ice from sawdust. *Reading* can only be tested by varying the material level to see whether the formal level remains constant. When we require the pupil to paraphrase, to translate, to explain, to apply, etc., we can find out with reasonable assurance how much communication has taken place at the formal level.

Why is this step not more commonly taken? Probably this is because most teachers have been influenced more than they suspect by a metaphysical system of which they might not have heard: the doctrine of the irreducibility of substance (whether presented in its mechanistic or dynamistic developments). By failing to distinguish possibility of being from being and from non-being, by failing to discover changeless forms in changing substance, a system of absolute monism fails to find any basis for the intelligibility of the universe. For *if* there is nothing but shifting substance we can never "speak truth"; for, by the time we give something a name, it has already turned into something else. Thus all abstraction becomes delusion, logical universals are mere names, and knowledge is reduced to a mere concrete reproduction, in some sort, of the concrete reality one wishes to know.³⁷

Thus, too, we have operational definitions and extensional definitions. The operationist asserts that the meaning of a term is to be found entirely in what people do about it, not in what they say about it.³⁸ This approach cannot explain why one set of operations is considered relevant to a given term, while another set of operations is considered not so. Meaning is the process by which we *decide which operations apply!* The extensionalist merely points to objects in the environment, but is

³⁶ The "Listening Comprehension" section of the *Durrell Analysis of Reading Difficulty* (World Book Co., New York) is an example of devices which seem to test an indiscriminated mixture of actual comprehension and mere word-identification.

³⁷ S. I. Hayakawa, *Language in Thought and Action* (New York: Harcourt-Brace and Co., 1949), pp. 165-170.

³⁸ Percy W. Bridgman, *The Logic of Modern Physics* (New York: Macmillan Co., 1927).

unable to say what he means or to mean what he says.³⁹ If he says of a given object, "This is red," he means a universal, but he says a particular. Much of this confusion seems to come about because of the reluctance of some semanticists and psychologists to recognize that the human mind performs a function (abstracting of essences) not shared by pigs and chickens. The classroom teacher is affected by this nominalist tradition in this way: As Halbach points out, educational psychology is incessantly telling the teacher to "teach for meaning" without making clear what meaning really is.⁴⁰ Insofar as he is consciously or unconsciously influenced by the operationists' extensionalists, associationists, and empiricists, the teacher seeks for "meanings" in terms of overt reactions, visual reproduction, recitation, and other concrete phenomena which represent the material rather than the formal level of communication.

READING AT THE FORMAL LEVEL

Therefore, while the controversy over two methods of identifying words has been of some profit, we need to do much more to help children in their reading problems at the strictly formal level. It should be common and constant practice to have pupils re-phrase, discuss, relate, to cast meanings into various fresh combinations until it is plain that the essence of the idea stands clearly etched in the child's mind.⁴¹

When reading is treated in this way, it becomes apparent that arithmetic is, in its way, a kind of "reading."^{42,43} The following propositions hold true of both arithmetic and reading: (1) Both involve concrete symbols of abstract ideas. (2) In both it is necessary to distinguish between the concrete representation of a given symbol and the given symbol considered in itself. (3) In both, it is also necessary to distinguish between

³⁹ Hayakawa, *op. cit.*, pp. 58-60.

⁴⁰ Arthur A. Halbach, *The Definition of Meaning in American Education* (Washington: Catholic University of America Press, 1948), pp. 1-18.

⁴¹ M. C. Cheworth, "Techniques for Increasing Interpretation of and Reactions to What Is Read in Grades Four through Six," *Report of the Conference on Reading* (Chicago: University of Chicago Press, 1954), pp. 73-6.

⁴² H. O. Moyer, "Helping the Slow in Mathematics," *School Science and Mathematics*, LV (June, 1955), 425-9.

⁴³ B. W. Smith and A. C. Hearn, "Mathematical Attack on the Reading Problem," *School Science and Mathematics*, LV (June, 1955), 483-6.

the given symbol, considered in itself, and the meaning it can symbolize, considered in itself. (4) The meanings in both, while more abstract in mathematics as a rule, are based in the objective world and learned in experience by abstraction. (5) In themselves, the meanings in both mathematics and reading cannot be false. (6) In both, communication proceeds in the following stages: (a) A sender begins with meanings and propositions utilizing those meanings, (b) he conceives that a set of symbols in a given arrangement will be adequate to convey these meanings, and (c) he gives these symbols concrete actuality. (d) The receiver is presented with these concrete symbols, (e) he identifies the given symbols as considered in themselves, and (f) by associating meanings with these symbols, he arrives at some degree of understanding of what the sender had in mind. (The inadequacy of the "tuning fork" analogy can be forcefully seen if the simple process by which one tuning fork influences another is compared with the foregoing stages in human communication.)

To understand the relative superficiality of the phonics-versus-word recognition issue, we might make this analogy: Let us say that an argument arises as to whether it is better, in adding a sum such as 68 plus 27, to add a single column at a time, or to add each number entirely as one goes along. Two adding machines are built to work in the two ways mentioned. Let us call one adding machine Jim. Jim adds a single column at a time. The other adding machine is named Johnny. Johnny adds entire numbers. Let us say that Jim has slightly better accuracy than Johnny; although neither of them, as befits adding machines, has any insight into the answers produced, whether these be right or wrong. The comparative results in this situation might justify a statement as to "Why Johnny gets the wrong answers," but the comparison would have as little to do with why Johnny can't *figure* as the comparative results of two methods of symbol-identification have to do with "Why Johnny can't read."

TRAINING TEACHERS OF SECONDARY SCHOOL ENGLISH IN CATHOLIC COLLEGES FOR WOMEN

By Sister Rosemarie Julie, S.N.D.*

THE STUDY REPORTED HERE is the result of a national survey of the degree of responsibility which instructors in departments of English and education admit that they assume for preparing secondary school teachers of English in specified competencies. The skills chosen for study were grouped under six roles of the teacher as follows: guardian of objectives, mediator of the culture, director of learning, counselor, liaison between school and community, member of the profession. Obviously, teachers of all subjects must play these roles in all schools today but each teacher will strike particular emphases according to her field of specialization.

The particular contribution which current theorists believe the teacher of secondary school English should make were summarized in seventy-two succinct statements for this survey and presented to departments of English and education in fifty Catholic women's colleges preparing secondary school teachers of English in the United States which agreed to co-operate with the writer in this project. Two instructors in each of these departments were asked to estimate the degree of responsibility they thought they assumed for developing the seventy-two specified competencies. The results of the survey were interesting, and the strengths and weaknesses of the programs of teacher education in these colleges, as far as assuming responsibility is concerned, were strikingly demonstrated.

CONCERN FOR OBJECTIVES

It was to be expected, in the first place, that these instructors would assume heavy responsibility for training the prospective teacher in relation to objectives in education both for herself and for her future pupils. They did. Nevertheless, some in-

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consistency was evident in the attitude of those reporting. For example, though great concern was shown by departments of English for the role of the teacher as guardian of objectives, yet these same individuals did not assume full responsibility for leading students to define their objectives. Could this situation be an indication of the age-old pedagogical weakness of instructors doing all the teaching and hence doing most of the learning too—with students as mere onlookers?

Perhaps these educators should reconsider their responsibilities. Father Rattigan's study on general education, relevant to this point, concluded that while many secular institutions are groping for a unifying principle in education, just such unity prevails in Catholic education at every level and in every branch of the curriculum.¹ If Catholic colleges are to achieve their real destiny, it is imperative that students understand the philosophical objectives which co-ordinate their educational pattern and that as future teachers they in turn be able to effect this same realization. The teacher of English, constantly dealing as she does with human values, stands in particular need of thorough grounding in philosophical concepts.

TRAINING IN THE ART OF TEACHING

Among other weaknesses apparent in the teacher education programs of these colleges, several are related to the problem of meeting individual differences in a system of universal education. Because this problem is one of the weightiest questions facing American schools at present, it may well be that responding instructors hesitate to assume full responsibility for training cadets to handle a dilemma no one has yet solved. At any rate, the instructors failed to assume the fullest responsibility for training future teachers to plan study-helps suited to the subject and to the student; for planning activities co-operatively with students; for giving opportunity for wide participation of students of varied ability; for directing reading, drama, and poetry through discussion to suit varied abilities; for grading separately the form and content of writing; and for helping students find suitable vocations.

¹ B. T. Rattigan, *A Critical Study of the General Education Movement* (Washington: Catholic University of America Press, 1952), p. 206.

It is to be hoped that further study will be given to the possibilities for incorporating into programs of teacher education these practices which are among the most effective yet discovered for meeting both the demands of individual differences and of universal education. At least the colleges ought to make clear the ramification of this problem to future teachers, who, once having a sense of awareness, will be in a better position to attempt to solve these difficulties in public and private schools.

Another point of concern is the fact that while instructors in these colleges believe that future teachers should know that language is not static, yet fewer than half of the teacher education programs under study offer courses in the history and structure of the English language. One fears that the teachers of English will not be adequately prepared to demonstrate the changes in language unless they have systematically studied the problems of language structure. The age of universal and immediate communication in which we live tends to hasten these changes; hence it is important that teachers of English be familiar with the principles governing the variations and modifications that time brings to the spoken word.

Again, the survey points up the need for instructors of English and education to continue to analyze the scientific evidence related to the psychology of teaching. Because students learn from what they see as well as from what they hear, it is recommended that instructors of English in teacher-training institutions assume greater responsibility for employing scientific methods in their own teaching and in their control of the physical aspects of the classroom. Particularly, attention should be given to more effective organization of teaching procedure, to the use of multisensory aids, and to the advantages found in standardized tests.

Scientific research findings make it clear that teachers and instructors in all fields and on all levels of education should assume responsibility for maintaining standards of effective writing and speaking. Because a teacher's procedure provides oblique learning for future teachers and because all instructors must rate students for their written and verbal performance, it is especially recommended that instructors in education share

the burden of maintaining standards in writing and speaking. This, by their own admission, they have not fully done.

ORIENTATION IN PROFESSIONAL LIFE

The survey shows, furthermore, that instructors in English apparently consider themselves only slightly responsible for training the young teacher to act as a liaison between school and community; yet these same instructors, by developing the prospective teacher's command of language should be able to make a special contribution to the preparation of the teacher for her professional duties. Obviously, the teaching profession includes teachers from all fields; there is, therefore, no justification for delegating the entire responsibility for the profession to instructors in education. It also seems reasonable to expect that because the instructors of English consider themselves to be assuming great responsibility for training teachers as mediators of culture, they ought to be concerned about the immediate culture of their own community. It is, then, strongly recommended that instructors in English reconsider their obligations to their profession and to the community in relation to the special ability of the teacher of English to add to the welfare of each of these groups.

Because a most significant contribution of Catholic education in America has been a consistent moral training of teachers, it is to be regretted that those who train these teachers do not assume greater responsibility for assisting prospective teachers to publish articles before they leave the institutions; in this way, those who have had special moral training and special training in writing may become vocal on the innumerable problems related to this field. For the same reason, all instructors of future teachers should encourage cadets to join professional organizations while they are in training.

One of the broadest generalizations derived from this study applies to all teachers, including the secondary school teacher of English. In the light of the wide diversity in teacher-training requirements which results from different state requirements, and in view of the high rate of interstate mobility of the population, effort should be made to effect some standardization in teacher education. The problem of retaining the desirable

aspects of local autonomy, while achieving satisfactory standardization, is no small matter. It is urgent, therefore, that Catholic and non-Catholic educators alike study this problem thoroughly in order to achieve a solution which will truly serve our best social interests. No doubt a greater interchange of ideas will be one natural means toward more standard procedure. Consequently, increased attendance at national conventions in all branches of education and greater dissemination of local educational practices should be constantly encouraged.

GENERAL APPRAISAL OF SURVEY'S FINDINGS

It must not be thought that the picture presented by the national survey is without its bright side. On the contrary, the findings of the study show a total median response of "great" responsibility for 24 items, "some" responsibility for 43 items, and "very little" responsibility for only 5 items. As a whole, then, the respondents seem to entertain a serious, open-minded attitude toward the proposed competencies, and, as far as these kinds of data can reveal seem to be making a real effort to develop the skills identified in this survey.

Furthermore, this study shows that the general atmosphere of the Catholic college gives a special impetus to the training of the teacher and particular motivation to her work in several ways. First, analysis of the aims of colleges participating in the survey and visitation of a sampling of these colleges showed that a unified philosophy integrates the entire life of each college community. Second, study of the historical background and visitation of a sampling of these colleges revealed the beauty and power of the rich culture transmitted by the ancient Church. Third, study of the philosophy of Catholic education makes one realize that the dominating principle of Catholicism is the worth of the human soul. This realization is so keen that the Church teaches that Christ would have undergone the entire Redemption for one human soul.

Implied in the aims of the participating colleges is the belief that these factors of Catholic philosophy and culture can powerfully energize the six roles of the teacher of English identified in this survey. A consistent philosophy, on the one hand, integrates the teacher's work as guardian of objectives, and the

teacher of literature needs an intelligent philosophy; the transmission of culture by the Catholic Church, on the other hand, naturally enriches and inspires the teacher as mediator of culture. The final principle of the value of the individual, endowed by God with intellect and free will, provides a dynamic power to the teacher of English in her roles of directing learning, counseling, representing the school to the community, and as a member of the profession.

In this connection, it must be understood that the Catholic college makes no claim to be able to outdo any honest training institution to produce competency in the abilities needed for all roles except guardian of objectives. Only in the underlying motivation of the teacher for these phases of her work will there be a noticeable difference. But the difference is important.

In conclusion, it should be pointed out that a visitation of the sampling of the colleges of this survey impressed the writer that these institutions were assuming more complete responsibility for developing the competencies under study than the replies on the survey indicated. This circumstance is encouraging.

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The annual convention of the National Catholic Music Educators Association will be held in Boston, April 29 to May 3.

February 19-26 is Brotherhood Week. Materials for use in schools during this week may be obtained from the National Conference of Christians and Jews, 43 West 57th Street, New York 19, New York.

The Southern regional meeting of the Sister Formation Conferences was held in San Antonio, Texas, last month: representatives of religious communities from eleven states attended.

The Brothers of Christian Instruction, American Province, held their third annual meeting at La Mennais College, Alfred, Maine, December 27-28, 1955.

HINTS FOR THE BEGINNING TEACHER

By Rev. William A. Connell, S.J.*

IN THESE "HINTS" we shall consider three elements of importance to the beginning teacher: *classroom order*, *character training*, and *the teacher himself*. I have made no attempt at the full development of the ideas presented here. Rather I have tried to "hint" at what should be the proper attitude on these important questions, relying on the teacher himself to fill in from his training in psychology, from his knowledge of Christian principles, and from his own education the background which alone can clothe these skeletal "hints" with the form which gives them meaning. This meaning is not to be acquired from a cursory reading and a hasty examination of conscience. It can be acquired only by quiet reflection and thought, by careful integration of related reading, and by prayer and the light of God's grace. Words on paper mean nothing unless they are reduced to practice. And so these "hints" are drawn up to stimulate action and to inspire the beginning teacher to develop an integrated view of his task. This material should also be of help to older teachers in examining their own attitude and development. Directors of student teachers may also find this material helpful in their task of preparing teachers.

CLASSROOM ORDER

With regard to classroom order, the self-control of the teacher is most important. Self-control is cultivated by the right kind of personal habits, by patience with students, and by exercising justice towards all. Some personal habits that should be cultivated are: (1) Take common sense care of health in matters

*Father Connell, from whose notes this article was taken, passed away on August 5, 1954. He had spent most of his teaching career at Marquette University High School in Milwaukee, Wisconsin, where he taught English to nearly 5,000 high school boys. These notes are part of a series of lectures he delivered for many summers to Jesuit scholastics about to embark on their teaching careers. This material has been edited by J. Barry McGannon, S.J., Mt. St. Mary's College, St. Mary's, Kansas.

of sleep, food, recreation, and exercise. (2) Be neat and clean; avoid mannerisms. (3) Be cheerful; never expect gratitude for your self-sacrifice. (4) Have your lessons well-prepared—"In domo plena cito paratur coena." (5) Maintain order through constant but varied occupation and through instilling good motives.

Patience with students is practiced by: (1) Avoiding hurried movements, public rebukes, and reprimanding a whole class for a few or one student. (2) Maintaining good order through request rather than command. (3) Having students observe silence for the sake of progress, not for the sake of silence, or for the sake of the teacher's nerves. (4) Avoiding any display of temper or distress in the presence of the students. (5) Keeping order through evenness of disposition, leaving aches, pains, nerves, and trouble outside the classroom door. (Don't take them up when you go out either!)

Justice is exercised by: (1) Remembering that there is good in every student. Keep their character sacred. (2) Treating all alike. (3) Suiting the punishment to the fault. Short and useful assigned tasks "after the storm has passed"—without anger or impatience and exacted firmly and gently. (4) Praying for your pupils. (5) Providing for individual differences. Don't remove all the rocks and hills of difficulties; help the students over them.

CHARACTER TRAINING

Character is here defined as personality revealed in conduct, unity of qualities with constancy of mode of action. The development of character in human beings hinges upon two factors: native endowment and elements acquired through training. The native endowment for knowledge, feelings, tendencies toward volitions and actions varies with individuals. It depends partly on the organism (nervous system) and partly on the soul. The acquired elements are influenced by the use of the intellect, controlled use of the imagination, judgment and reasoning.

The will is the predominant factor in character training. In the last analysis character is really the outcome of the will's work. By reason, reflection, choice of good motives over impulses, man gains self-mastery. Man is responsible for charac-

ter and habits. The need of grace and prayer in the supernatural life must be insisted upon.

The common types of character are based upon the four temperaments: choleric, phlegmatic, sanguine, and melancholic. It is good for a teacher to remember that no two students are alike. Consequently there is need for knowing the students and treating them accordingly.

Children will not do or know how to do right without training. Human nature is biased. Children need motives. The Utilitarian view, with benevolence as the chief virtue, the "Lower Emotions," the "Cosmic Motives" of truth and beauty, and Altruism or mere patriotism are merely natural motives and at best productive of public morality. Children need more than that. True moral training depends on the purpose for which man is in this world: to love God and to do His will. No natural principle is secure without that. Toward that end man must subordinate all his powers and desires. Natural virtues of themselves promote pride and self-sufficiency. The Christian principle is the only explanation of our complicated life. In the training of character three areas need special emphasis: Piety, Humility, and Self-Control.

Training in Piety includes Faith, Prayer, Worship, and the observance of the Commandments. This is accomplished by instruction and the inculcation of good habits. God must be looked upon not merely as a Master, but as a Father. Put God in the child's heart. The child should know God as it knows its mother to fear and love. Impress the following points on the child: (1) God's love is greater than a mother's. (2) God desires our eternal happiness. (3) God is always thinking of the child—doing something for it—through Christ and the Cross. (4) God is hurt by every wrong; He is always anxious to forgive.

These motives should be given regularly—in acts varied to the age of the child, but avoid irritation. This is essential piety—consecration of the whole heart and being to the one only Father as a person to speak to, to turn to, and to confide in. Explain the necessity of devotion to our Lady as the mediatrix of all graces.

Training in Humility puts man in his proper place towards God and therefore towards himself and others. Otherwise his life

is all wrong. Impress the idea of God as our Creator, and that all things we have or can have, do or can do, are from God. The student must not only be convinced of this but must act accordingly. Mere natural virtues and mere natural motives center a man on himself and foster vanity and pride. A child that is taught that he must be kind, industrious, clean, truthful and courageous, without referring these things to God may grow into a pagan. Self-concentration removes from God. Acceptance of things that hurt pride with pure intention is the cure. The practice of pure intention is very important for children. It guards against self-love. It refers possessions, capabilities, and success to God. It discourages boasting and showing off. It is the acceptance in the Christian spirit of what is humbling.

Training in Self-Control includes the practice of the virtues of obedience, patience, and frugality. The obedience should be the obedience of the heart, grounded on Christian humility and the wish to obey. The great fault today is mere outward submission and a consequent spirit of criticism. Reasonable and consistent exercise of authority is necessary. The lesson of the gentle God-Man's obedience must be put before the students. Patience is excellent for the control of anger. In training the child, wait for the calm after the outburst. Then instill the lesson of Christ's meekness and patience. Impatience in suffering and in want should be corrected by the lesson of the Passion. A prudent word at the right time goes far in forming character. Frugality must be practiced for self-indulgence spoils character. Love of ease and pleasure, success in this world, as little labor and as much rest as possible are the characteristics of the spirit of the day. The Christian ideal is to use this world as a means to immortal life. The lack of this ideal in practice is due to neglected childhood training. Students should be trained to the sweet yoke of the Cross. They are generous and will follow an ideal if they are led to love it. The Sacraments were instituted as the ordinary means of that grace which is necessary to conquer the passions. The ideal would be to make this training of the warp and woof of school days.

THE TEACHER

The teacher must study his own motivation, properly coordi-

nating and subordinating motives that seem to conflict. In clash of motives the higher should prevail without necessarily excluding good "mixed motives." Unity of purpose and loftiness of aim are achieved by subordination of secondary motives to the higher motives. Exclusion of the higher motives is incompatible with good teaching. Religion plays an important part in setting our motives in order.

Love of the work of the classroom is a necessary condition to all good teaching. The teacher must study and know the purpose of education. He is not merely interested in instruction or inductive acquirement of knowledge for its own sake or for earthly purposes. He is definitely interested in the progressive perfecting of the soul and its faculties, of the body and senses for the end intended by the Creator. This he is able to do with the natural and supernatural means at his disposal.

The teacher should let every lesson be a life lesson, e.g., in history, the punishment of crime; in literature, the triumph of virtue; in mathematics, the training of thought, etc. Students may not use these studies hereafter but they will use the training that you gave them. That training will come from your conscious reflection upon and use of these studies toward that end.

Correctness in reading and writing, exactness in parsing, and progress in material training with a view to life's avocation are useful in their place but quite secondary compared with the formation of character. Hundreds of students are quick with hand and head and yet do not tell the truth, obey authority, or sacrifice their own little likes. They remain ambitionless for the greater things of this life and the life to come. These students have souls needing daily cultivation. The teacher is God's gardener. Am I doing my duty?

The greatest influence upon character is the teacher's own character. This means the possession and practice of the virtues of the "gentleman" as Newman describes him. It means courtesy, humility, together with self-confidence, an uncritical tongue in regard to superiors, equals or students, an unending patience and constant cheerfulness and good temper. A student always imitates bad qualities as well as good. A good teacher aims to be broadminded, open to friendly criticism or suggestions from

equals or superiors, willing to recognize a mistake and to correct it in dealing with pupils. A little prayer especially directed to the task of teaching is certainly a requirement and a powerful aid to good teaching.

A good teacher will make an earnest effort to: (1) Be enthusiastic and "alive" all through the class period. (2) Bring great variety into teaching methods; utilize the power of black-board drawing and the use of "home made" instruments of illustration. (3) Maintain constant cheerfulness with no display of impatience. Students will grow to like the task that leaves the teacher cheerful. (4) Join gentleness and firmness but exact "to the last farthing" everything appointed. (5) Have confidence in the good will of the boys and true sympathy with each one's difficulties. (6) Cultivate the dignity of a father with the boys, not the "far away" dignity of the learned professor. Do not avoid the students out of school. (7) Utilize the power of storytelling. Learn how to relieve tension on a bad day by a story or a contest, etc. (The Romans gave the same name to "school" as they did to "play," "ludus"; it was not a place of torture.)

A good presentation means careful immediate preparation. Monotony that kills means that the teacher only knows just enough for the lesson. Knowledge should go beyond and around the subject seen in all its relations. Fresh illustrations should be gathered, amount of work and order predetermined, coherence regarded, and repetition provided for. Every teacher should be an expert on that particular lesson which he has here and now to teach. Learn the art of instilling a little humor occasionally in dry lessons. It is a wonderful refresher of tired heads.

There must also be remote preparation for teaching. This regards reading and the collection of illustrative material in direct connection with class work or general reading for culture and information. Avoid stagnation. Freshness and richness of method comes with good general reading. Every teacher should have a particular specialty and perhaps find time to write one paper a year. A good class will generally, at least in some of its members' interests, reflect the special literary bent of a good teacher. Read good books, interesting to you, healthy and use-

ful. All will help to the one end in the hands of a good earnest teacher. Try a little spiritual reading now and then, accompanied with a short prayer. It will energize wonderfully and lighten the burdens of the day. "You are the salt of the earth, but if the salt lose its savor, wherewith shall it be salted?"¹

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Citizens over sixty-five are the subjects of a door-to-door survey soon to be conducted by Loyola University (Chicago). Thirty graduate students of the University's School of Social Work will attempt to find out what is happening to older citizens and what they have to look forward to. Reports of the survey are to be published.

Winner of the 1956 Public Service in Journalism Award, which is given by La Salle College (Philadelphia), is Jim Bishop, author and former associate editor of *The Catholic Digest*.

The American Catholic Philosophical Association will hold its annual meeting in Cincinnati, April 3 and 4. The theme is: "The Role of Philosophy in a Catholic Liberal College."

Twenty-eight schools, including fourteen Catholic colleges and universities, will compete in the sixth annual invitational debate tournament at King's College (Wilkes-Barre, Pennsylvania), February 18. Defending champion is St. John's University (Brooklyn, New York).

St. Ambrose College (Davenport, Iowa) president Msgr. Ambrose J. Burke was appointed pastor of St. Mary's Church (Clinton, Iowa) last month.

Rev. Charles J. Schaefflein, a science teacher at Roman Catholic High School (Philadelphia) was elected president of the Rittenhouse Astronomical Society, one of the largest organizations of amateur astronomers in the country, last month.

¹ Matt. 5:13.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A FOLLOW-UP STUDY OF DROP-OUTS OF GRADES EIGHT, NINE AND TEN OF CATHOLIC SCHOOLS FOR NEGROES IN RURAL SECTIONS OF LAFAYETTE, LOUISIANA by Sister Mary Sheila Keefe, S.B.S., M.A.

The purpose of this study was to determine the percentage of eighth-grade graduates who do not enter high school or who drop out before the completion of the sophomore year. Through questionnaires to drop-outs, checklists to their friends, and interviews with school principals, an attempt was made to discover why these pupils leave school and how well prepared they are to take their place in society.

It was found that during the years 1947 and 1948, 423 students graduated from the eighth grades of schools participating in this study. Only 295 of these graduates entered high school and of these 105 dropped out before the end of two years. This gives a total of 233 drop-outs which is more than fifty per cent of the total number of eighth-grade graduates.

The findings reveal that the chief reasons for this situation are: (1) very limited number of Catholic high schools, (2) lack of transportation, (3) dependence of families on children for manual labor and financial support.

Recommendations, prompted by the findings of this study, are that the high school offer a two-year program of studies for those students who are not able to stay in high school for four years and that the elementary school adapt its program to meet the particular needs of the children it serves.

THE EFFECT OF READING ABILITY ON OBJECTIVE TESTS IN GEOGRAPHY by Sister Margaret Ann Connors, O.S.F., M.A.

This study aimed to determine experimentally the extent to which reading ability is a factor in objective tests in geography. Subjects of this experiment were pupils in nine fourth-grade

*Manuscripts of these M.A. dissertations are on deposit in the library of the Catholic University of America and may be obtained through inter-library loan.

classes. On the basis of the results of a test given at the beginning and end of a unit on Alaska, and the Metropolitan Reading Test (Form R) it was found that reading is a major factor in achievement on objective tests in fourth-grade geography. More research is necessary to determine what level of reading is adequate to insure average achievement in geography.

THE CONSTRUCTION OF AN OBJECTIVE TEST FOR HIGH SCHOOL STUDENTS ON THE COMMANDMENTS, VIRTUES, VICE, AND SIN by Sister Jolyce Buttres, O.S.F., M.A.

The subjective validation of items for the construction of an objective test for high school students on the commandments, virtues, vice, and sin was done by means of judgments of twenty persons who were either theologians or teachers of religion in Catholic high schools. The objective validation was done by administering two original forms of the test to over four hundred high school students in twelve Catholic high schools. An item analysis was made of each item in the two original forms of the test, and an index of discrimination was worked out for each item.

In selecting the items for the final form of the test, preference was given to items with the highest indices of discrimination. Representation of the subject-matter in popular textbooks was also taken into consideration. Percentile norms for each of the four high school grades are presented with the final test, together with its key.

A STUDY OF THE EFFECTIVENESS OF THE KUDER PREFERENCE RECORD-VOCATIONAL IN A PRIVATE SECONDARY SCHOOL FOR GIRLS by Sister James Patrick Cuitan, C.C.V.I., M.A.

In order to determine the effectiveness of the *Kuder Preference Record-Vocational* in a private secondary school for girls an analysis was made of the results of the administration of the test over a period of four years. The results showed that: (1) students' interests change considerably from their sophomore to their senior year. (2) The *Kuder Inventory* has been successful in indicating the occupations of students. (3) Since factors other than interests and abilities influence workers' attitudes toward their jobs, it is difficult to ascertain the relationship of occupational interests to job satisfactions. However, it can be

stated that job satisfaction was experienced by those who entered fields in which their highest interest lay. (4) The effectiveness of the *Kuder Preference Record-Vocational* apparently depends upon the acceptance and use of the results in the guidance program by both counselor and counselee.

A STUDY OF THE VALIDITY OF THE K.D. PRONENESS SCALE by Sister M. Isabelle McDonnell, D.C., M.A.

The *K.D. Proneness Scale* is an instrument designed to locate delinquency proneness. To ascertain whether any significant differences in attitude responses could be noted among students in a representative high school situation, the *K.D. Proneness Scale* was applied to 100 "good" students, 100 "poor" students and 100 unselected students from the ninth and tenth grades. The selection of students was made on the basis of the principal's, teachers', and counselor's knowledge of students' background, scholarship, and general conduct.

A comparison of the scores revealed a statistically significant difference of 3.103 between the mean *Scale* scores of the "good" and the "poor" students, and a statistically significant difference of 2.576 between the mean *Scale* scores of the "good" and the unselected students. The critical ratio of .357 between the mean *Scale* scores of the "poor" and the unselected students was not statistically significant. An item analysis revealed that only twenty of the responses to the seventy-five multiple choice questions distinguished significantly between the "good" and the "poor" students.

The findings suggest that the *K.D. Proneness Scale* be tried with a group of 300 ninth graders on a highly selective basis. A follow-up of the "poor" students might provide valuable information for better diagnostic and remedial work in our schools.

THE HISTORY OF CATHOLIC SECONDARY EDUCATION IN ORLEANS PARISH (COUNTY) LOUISIANA by Gwendolyn Marie Betpouey, M.A.

This study includes the origin and development of Catholic secondary education in Orleans Parish (County) Louisiana, from 1725, when the Capuchins established the first school in the state of Louisiana until the present time. An attempt is made to show that, although secondary education under Catholic aus-

pices was slow to take root in Orleans Parish, it began to grow rapidly after 1838. The increased enrollment and the large construction program recently undertaken by the Archdiocese show how it is continuing to grow.

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Rt. Rev. Msgr. William J. McDonald, vice rector of The Catholic University of America, has been named Director of Studies for the Ecclesiastical Schools of the University and its affiliated seminaries.

Rev. Hubert C. Callaghan, S.J., director of the Institute of Industrial Relations of the College of the Holy Cross, Worcester, Massachusetts, has been named to membership on the National Council of the National Planning Association.

Trusteeship of the new University of Dallas passed from the Sisters of St. Mary, who served as the University's trustees since its incorporation in 1955, to the Diocese of Dallas-Fort Worth last month.

Dr. S. Thomas Greenburg, president of Benedictine Heights College, Tulsa, Oklahoma, since January, 1954, has resigned to become vice president of Incarnate Word College San Antonio, Texas. Dr. Greenburg was associated with Incarnate Word before going to Benedictine Heights.

The College of the Sacred Heart, Grand Coteau, Louisiana, which was the first college in the Deep South to end racial segregation among students, will close this year, according to announcement by its president last month. Established as a senior college in 1937, its enrollment had dropped from 90 students in 1947 to 40 this year. The announcement states that the loss of students was not due to the college's policy of integration.

Villa Madonna College, Covington, Kentucky, has announced the construction of two new buildings to be ready on its new campus by September, 1957.

HIGHER EDUCATION NOTES

A fourth of the graduate students in the United States were receiving financial assistance in the form of fellowships, teaching assistantships, or research assistantships in April, 1954, according to the findings of a survey covering 152,067 resident graduate students in 330 institutions of higher education published recently by the National Science Foundation. The survey report, entitled "Highlights of a Survey of Graduate Student Enrollments, Fellowships, and Assistantships, 1954," is summarized by Henry H. Armsby in the December, 1955, issue of *Higher Education*. . . Approximately one-third of the graduate students were enrolled in the field of education, one-fifth in the natural sciences, one-tenth in engineering, and one-tenth in the humanities and arts. The median stipend for teaching assistants was \$1,201, and for research assistants \$1,478.

About 42 per cent of the students who had completed less than one full year of graduate study were following full-time programs, with a wide variation among major fields, from 26 per cent in education to 86 per cent in the health professions. About 56 per cent of the students who had completed at least one full year of graduate study were in full-time programs, with a range from 28 per cent in education to 85 per cent in the health professions. Information on the professional fields, particularly the health professions, is limited in the survey, as students enrolled for professional degrees in law, theology, nursing, and for the first professional degrees in medicine and veterinary medicine were excluded. It is noted in the survey report that the proportion of graduate students receiving financial assistance appears to vary according to the percentage in the field who were enrolled as full-time students.

About 64 per cent of the students receiving support were paid from institutional funds, 44 per cent being teaching assistants, and 36 per cent from non-institutional sources, 19 per cent from Federal sources and 17 per cent from non-Federal sources.

The largest single field enrollment was in education, with

51,053 students, or 33.6 per cent of all graduate students. In education, however, only 3.6 per cent of the students held assistantships or fellowships, the lowest percentage of all the fields studied.

Degrees earned during 1954-55 in American colleges and universities total 354,445, according to a report from the U.S. Office of Education published in the December, 1955, issue of *Higher Education*. This is 4,254 fewer degrees than were earned during 1953-54. The number of first level (Bachelor's and first professional) degrees and the number of doctorate degrees dropped: first level degrees by 5,479, from 292,880 to 287,401; doctorates by 156, from 8,996 to 8,840. Second level (Master's and second professional) degrees increased by 1,381, from 56,823 in 1953-54 to 58,204 in 1954-55.

Women earned 36.1 per cent of the 1954-55 first level degrees, 33.4 per cent of the second level degrees, and 9.3 per cent of the doctorate degrees. In 1953-54, their shares of these degrees were respectively: 36.0 per cent, 32.9 per cent, and 9.0 per cent.

Enrollments of 162 Catholic colleges and universities for the fall of 1955, as compiled from figures given in Raymond Walters survey, "Statistics of Attendance in American Universities and Colleges, 1955" (*School and Society*, LXXXII, December 10, 1955), total 224,038 students. Of this total, 155,941, or 69.6 per cent, are full-time students; 68,097, or 30.4 per cent, are part-time. Of the grand total of 2,111,485 students in the 886 (97.3 per cent of all) "approved universities and four-year colleges" reporting in the survey, 1,612,225, or 76.4 per cent, are full-time students.

Full-time men students make up 47.1 per cent of the total enrollment for Catholic institutions, while full-time women account for 22.5 per cent.

Increases for 1955 over the fall of 1954 (for 832 approved institutions reporting comparably for both years in the Walters' survey) are 9 per cent in full-time students, 6.5 per cent in part-time students, and 8.3 per cent in grand total attendance. It is significant, the report reads, that the recent larger collegiate classes have proceeded from high school classes which

had smaller numbers than classes fifteen years ago. The total enrollment in U.S. high schools for 1954-55 was reported as 6,478,431 pupils, as compared with the 1939-40 total of 7,059,000.

Last month, the U.S. Office of Education reported that the total enrollment of the nation's 1,856 institutions of higher education, including junior colleges, is 2,721,000 students. According to this report, publicly-controlled institutions enroll 1,531,000 students, or 56.3 per cent, and privately-controlled institutions enroll 1,190,000 students, or 43.7 per cent. The enrollment in privately-controlled institutions gained 7.7 per cent this year over last, as compared with an increase of 9.7 per cent in publicly-controlled institutions.

Gannon College's pay-as-you-go plan of financing tuition has met with considerable success, according to reports from the Erie, Pennsylvania, institution. Since the program was put into effect four years ago, more than six hundred students have completed college borrowing their tuition through an arrangement with the Bank of Erie at an interest rate of \$1.33 per \$100 for a four-month period. The loans are made without definite collateral, although at least one parent of an under-age student is required to sign the note. Payments are made monthly from wages earned by the students in part-time jobs.

For information on the amounts of money students earn while going through college, readers are referred to "Student Spending at Indiana University 1951-1952," *Bulletin of the School of Education, Indiana University*, XXXI (November, 1955). According to this study, the average amount earned by single students during the summer of 1951 was \$284. The average earnings, through work on campus, during the first semester of 1951-52 of all single men was \$184, and of all single women \$109.

There was no perfect score made, reported Educational Testing Service in the December, 1955, issue of *ETS Developments*, when sixty-five college admissions officers took a test last year when they attended the College Board Colloquium. The test was especially constructed to determine whether the information presented in *College Board Scores No. 1*, a seventy-page score interpretation booklet issued by the College Board, could

readily be understood by the admissions officers. It was given to obtain leads for improving the booklet.

The test was designed to discover the specific kinds of mistakes people tend to make in using the booklet. Although the group performed very creditably on the whole, detailed analysis of the results revealed a variety of errors which are likely to occur. No item was answered correctly by everyone and on a few items, less than half of the group answered correctly. One evident source of difficulty was a lack of clear understanding of the probable error of measurement and an inability to interpret it in practical terms. There was some confusion, too, between the concept of reliability and that of validity. It was common also for errors to arise because the subjects selected inappropriate norms tables for use in interpreting particular scores.

A study of the baccalaureate origins of the faculties of liberal arts colleges, teachers colleges, and junior colleges is being made by the Association of American Colleges, with a grant from the Fund for the Advancement of Education. The undergraduate colleges which granted baccalaureate degrees to members now teaching in these institutions will be compiled according to their relative productivity of college teachers and in respect to such differences as the nature of their support, the composition of the student body, and type of accreditation. The report will be a factual one, and there will be no attempt to make value judgments.

University of Notre Dame received \$2,286,101 in gifts and grants during 1955. Not included in this sum is the \$2,630,300 grant from the Ford Foundation to raise faculty salaries which was announced last December, part of the Foundation's half-billion-dollar gift to private colleges and universities, and which will be paid in 1956 and 1957. Since its establishment in 1947, the Notre Dame Foundation, which co-ordinates the University's fund-raising activities, has received more than \$17,086,000 in gifts and grants. A record number of alumni and corporations contributed during the past year, and there was an increase in industrial and government grants for research.

SECONDARY EDUCATION NOTES

First prizes in two nation-wide contests went to Catholic high school pupils last month. Gabriel Kajeckas, of Gonzaga High School, Washington, D.C., was named one of four coequal winners in the Voice of Democracy contest, and Carol Barrett, of Pius X High School, Hollydale California, was chosen the winner in the contest on the Bill of Rights.

Over a million and a half pupils in public, parochial and private schools participated in the Voice of Democracy contest, which is sponsored by the National Association of Radio and Television Broadcasters, the United States Junior Chamber of Commerce, and the Radio-Electronics-Television Manufacturers Association. Gabriel was one of two Catholic high school pupils among the twelve finalists. The other was Joseph Bear, of Santa Barbara (California) Catholic High School. Another Catholic, though not from a Catholic high school, among the four coequal winners was Dennis Longwell, of Herrin Township High School, Herrin Park, Illinois. Dennis is president of his town's Catholic Youth Organization.

Son of the counselor for the Free Lithuanian Legation in Washington, D.C., Gabriel was born in Koenigsburg, Germany, and came to this country as an infant. For his theme in the oratorical contest, he took "The Eternal Engraving" and explained the meaning of democracy from the inscription on the American penny, "In God We Trust."

Miss Barrett's essay on "What the Bill of Rights Means to Me" was judged best of some nine thousand essays submitted by high school pupils in 57 communities in 23 states in the contest sponsored by the National Association of Real Estate Boards. She won for herself and her mother a five-day trip to Washington, where she read her essay at the annual meeting of the Association. Gabriel's prize was a scholarship check for \$500 and a television set.

Deadlines for entries in the oratorical and short-story contests sponsored by the National Council of Catholic Youth are March 1 for the short stories and March 15 for the orations. In place of one national contest, there will be four contests,

to be held simultaneously in the first week of April in Dallas, St. Louis, Seattle, and Washington, D.C. Winners of all four contests will be national winners. The short stories must be original fiction, not to exceed eight double-spaced typed pages. The topic of the oratorical contest is the November, 1955, U.S. Bishops' Statement: "The Place of the Private and Church-Related Schools in American Education."

Catholic University's Committee on Affiliation has issued a detailed statement of basic principles and practical procedures related to the high school library to supplement the statement on libraries in the Committee's *Program of Affiliation*, a booklet outlining the Committee's policies and procedures which was published by The Catholic University of America Press last fall. Entitled "The Library in the Catholic Secondary School," the supplementary statement, which is mimeographed, may be obtained free from the Committee on Affiliation. It spells out the Committee's minimum requirements regarding book collection, periodical collection, staff, finances, organization, physical facilities, and use of the library.

The Committee's *Affiliation Bulletin for Secondary Schools* for January carries an article by Richard J. Hurley, of the University's Department of Library Science, on "A Recent Survey and Study of Library Standards for Catholic Secondary Schools." It contains the findings of a study conducted in nineteen Catholic high schools to test the validity of a checklist prepared for Catholic high school libraries as a supplement to the criteria usually employed by the regional accrediting agencies in their evaluation of high schools. The checklist corrected and augmented in the light of Mr. Hurley's study is given in the *Bulletin*.

A campaign to raise \$3,750,000 for high school construction was launched last month by the Archdiocese of Los Angeles. In announcing the drive, which is named "The Youth Education Fund Campaign," His Eminence James Francis Cardinal McIntyre, Archbishop of Los Angeles, said that the Archdiocese plans to build six new high schools. In the past six years, 11 high schools and 62 elementary schools have been opened in the Archdiocese. The six new schools will bring the number of high schools in the Archdiocese to 54.

High Schools of the Archdiocese of Boston will soon have a "new look" in their science courses. Revised courses of study for biology, chemistry, and physics have been prepared under the direction of Rt. Rev. Timothy F. O'Leary, Archdiocesan Superintendent of Schools, and are to be released shortly.

These courses of study recognize the fact that in recent months leaders in education, science, and government have expressed concern about the present status of science teaching in the high schools of the United States. Produced by a committee of teachers and supervisors, the courses have many features designed to strengthen and improve the effectiveness of high school science teaching. Many topics formerly included in science courses, but which are no longer considered of primary importance, have been eliminated, and new topics such as radioactivity, plastics, electronics, and atomic energy have been introduced. One feature of the new courses is the use of code symbols to assist teachers in providing for individual differences. Certain topics have been designated as appropriate for college-preparatory pupils, others for students who need a more generalized knowledge of science, and a third set of topics is considered important for all.

A higher percentage of private high school graduates in Vermont enter college than do graduates of public high schools, according to a report made last month by the Education Department of Vermont. The report, covering pupils graduated from secondary schools in the State in June, 1955, showed that 30.7 per cent of the private and Catholic high school graduates enrolled as freshmen in college, compared with 24.2 per cent of the public school graduates. While the State of Vermont is by no means typical of the nation, information of this kind on this statistic is worth while, since most figures given on this point are nothing more than calculated guesses. Data presented by Sister Elizabeth Ann Flynn, I.H.M., in a very carefully done Ph.D. dissertation at the University of Southern California in 1954, indicate that 275 of the 405 Catholic high schools she studied sent 25 per cent or more of their graduates to college.

ELEMENTARY EDUCATION NOTES

Listening skills of intermediate-grade pupils can be appreciably improved by a planned program of instruction, concluded Sister Mary Kevin Hollow, S.C.L. of St. Mary College, Xavier, Kansas, after an experiment which aimed to ascertain whether pupils could benefit substantially from systematic instruction in listening comprehension. Six hundred fifth-graders enrolled in sixteen mid-western parochial schools participated in the study.

In addition to the above deduction, data from this study show correlation coefficients of listening comprehension with language-arts skills as follows: with reading comprehension, .55; with reading vocabulary, .47; with spelling, .33; and with total language, .36. A correlation of .56 was found between listening comprehension and arithmetic reasoning, .48 between listening comprehension and arithmetic fundamentals, and .42 between listening and intelligence. Factors, such as the sex of the child and the size of the family did not seem to be related to listening ability.

Children among the 27 per cent best performers on the listening comprehension test spent, on the average, 14.42 hours per week watching television, while children among the 27 per cent poorest performers devoted only 11.27 hours, on the average, per week to this activity. The tastes of the good and poor listeners were similar and included comedy shows, adventure stories, variety performances, and televised movies.

Sister Kevin's investigation is reported in the December, 1955, issue of *The Elementary School Journal*.

Reading is a thinking process, with mental maturity being essential for effective thinking in reading but not insuring reading ability, declared Emmett A. Betts at an institute on reading sponsored by the Betts Reading Clinic of Haverford, Pennsylvania.

A child must be taught how to select reading techniques that serve his purposes. For example, he learns to do literal or assimilative reading when he wants to know the name of a plant,

or how high a certain type of airplane can fly, or other facts. That is, he does "sponge-type" reading to find out "what the author says." More depth of comprehension is needed when a pupil sets out to determine why the author wrote the selection, to evaluate the relevance of an author's statement to a specific question, or to draw a conclusion. One of the most important instructional jobs in reading, maintains Betts, is to teach the pupil how to set up his comprehension needs in terms of his purposes. He must learn when to use the literal and the critical reading attitudes and skills and how to range between the two as his purposes vary.

Simplicity characterizes provisions for rapid learners in the elementary schools of La Marque, Texas. The plan could be employed in almost any school system, writes L. V. McNamme, assistant superintendent of curriculum and instruction, in the December, 1955, issue of *Nation's Schools*.

Basically, it consists of releasing the rapid learners of the fifth and sixth grades from classes for one period three days a week. In the periods of approximately forty-five minutes, these children are given suitable instruction in science, public speaking, Spanish, current events, and other timely subjects. They are also taken on field trips to such places as the local newspaper and other vital community facilities. The elementary school principals have assumed the responsibility for instructing these pupils.

From fifteen to twenty pupils constitute each of the classes now in operation. They are selected on the basis of reading ability, intelligence scores, teacher judgment, and scholastic records. The scholastic angle is played down as, often, youngsters of rare ability have not done well scholastically because of boredom with the dull nature and order of classroom activities. It has been found that pupils with an I.Q. of 115 or above and with a reading level about two years above grade placement do exceptionally well in these classes. There have been individual cases in which the high I.Q. child is not ready for the added responsibility and extra effort required of class members in these exceptional groups.

"So, You're Going To Teach Religion" is an attractive, specially-written booklet designed to assist priests, sisters, and others charged with organizing religious instruction classes for children not attending parochial schools. It was issued last fall by George A. Pflaum, Publisher, Inc. as a service to those in the field of teaching catechetics. In it, the author, Dr. Richard R. Baker, professor of philosophy at the University of Dayton, discusses in non-technical language the qualifications of a good religion teacher, the proper understanding of the role of the teacher in the learning process, the real goal in teaching religion, how to influence the child's will, and concludes with a detailed list of practical suggestions for achieving success in CCD religion classes.

Teaching is essentially an expression of personality. Percival M. Symonds, a leading educational and clinical psychologist at Teachers College, Columbia University, reiterated this conclusion subsequent to a study in which he analyzed pupils' reactions to their teachers in order to determine characteristics of effective teachers. Successful teaching, it appears, is related to certain basic personality patterns of the teacher. Associated with ineffective teaching are feelings of personal inadequacy, hostility and a tendency to blame others, attempts to cover up and hide from oneself feelings which one cannot tolerate, and unsatisfactory emotional and social relationships.

It is normal, of course, for a teacher in a new situation to feel some temporary insecurity, Dr. Symonds observes. That is why it is extremely important that the young teacher receive support and encouragement in the first months of his work and that conditions be so arranged as to facilitate success in teaching. If, however, feelings of inadequacy persist after the first years of teaching, these are signs that there is a personality weakness which will serve as a continuing handicap to teaching efficiency. The foregoing observations suggest that teacher training institutions might do well to re-examine the effectiveness of their provisions for promoting personality adjustment among the future teachers of America.

Twelve per cent of all children of school age are exceptional in that they deviate mentally or physically from the normal.

This is tantamount to saying that there are five million children in need of one hundred thousand specially-trained teachers. Although 2,996 students at the undergraduate level, 1,397 at the master's level, and 208 at the doctorate level were majoring in various specialized areas during the year 1953-1954 to prepare for the education of these children, there are still only about twenty-five thousand special teachers in the nation today caring for this group. Less than one-fourth of the nation's children in need of special services are receiving them.

Rev. W. F. Jenks, C.S.S.R., associate secretary of the Department of Special Education, NCEA, notes in a recent issue of the *National Catholic Educational Association Bulletin* that there are thirty-two states and the District of Columbia which have special certification requirements for teachers of special education in one or more fields. The three specialties most sought for by school systems are, in descending order: teachers for the mentally retarded, for the speech handicapped, and for the deaf.

Emotionally disturbed children do not differ essentially from normal children in the kinds of negative attitudes they express. They do, however, express them more often and more strongly according to the results of a study on the frequency and intensity of negative attitudes manifested in play therapy by well-adjusted and maladjusted pre-school children at the Merrill-Palmer Nursery School, Detroit, Michigan.

With respect to the particular types of negative attitudes, the disturbed group expressed significantly more frequently such generalized attitudes as hostility, orderliness anxiety and cleanliness anxiety. The disturbed child more often expresses negative attitudes in a diffuse and generalized way while the well-adjusted child expresses his feelings more directly and specifically. The investigator explains this fact by pointing out that diffuse expressions of either hostility or anxiety are more permissible in our society than are focused expressions. The disturbed child may feel safer in expressing the vaguer, more pervasive attitudes. He responds to feelings of personal inadequacy or rejection indirectly in order to prevent further jeopardy of his already threatened relationship with his parents and other adults.

NEWS FROM THE FIELD

The right of sisters to teach in the public schools of Kentucky even though they are garbed in religious habits was upheld by a 6-to-1 decision of the State's Court of Appeals early this month. The opinion accompanying the decision said that the sisters' dress and emblems do not deprive them of their right to teach in public schools "so long as they do not inject religion or the dogma of their church" into the classroom. "The garb does not teach," continued the opinion written by Judge Porter Sims. "It is the woman within who teaches. The dress of the sisters denotes modesty, unworldliness, and an unselfish life. Our General Assembly has not yet prescribed what dress a woman teaching in the public schools should wear, or whether she may adorn herself with a ring, button or other emblem signifying she is a member of a sorority."

The decision extended also to the salaries paid to the sisters. It had been contended that such salaries were unconstitutional because the State Constitution forbids the use of public tax money for the benefit of "any church, sectarian, or denominational school." But Judge Sims held that since the Supreme Court has ruled that labor is a property which the owner has a right to dispose of according to his will, the sisters have a perfect right to accept salaries from the State and turn them over to their religious communities. "From the stipulation in the record," he wrote, "it appears that the sisters are paid like other teachers. After their living expenses, they contribute the balance to the orders to which they belong. The salaries paid these teachers are theirs, and they may do therewith as they chose."

Finally, the Judges ruled that county school boards could legitimately rent the school buildings from the Catholic Church provided the Church exercised no control over the conduct of the public school on those premises.

There are about eighty-five sisters teaching in the public schools of Kentucky. In October, 1953, a suit was filed by Rev. J. C. Rawlings, a retired Methodist minister and former president

of the Kentucky Free Public School Committee, an affiliate of the national organization known as Protestants and Other Americans United for the Separation of Church and State, to oust the sisters. Attorney for the minister was Eugene Siler, a prominent Baptist layman, now a U.S. Representative from Kentucky. It is expected that the case will be taken to the U.S. Supreme Court.

Attorney for the defense was M. B. Holifield, also a prominent Baptist. Mr. Holifield insisted that to deprive the nuns of their right to teach, just because they wore a religious garb, was to deprive them of a constitutional privilege. He argued that "all good citizens wish to maintain the wall of separation between church and state, but in doing so we have no right to deprive any person of his civil rights to hold public office or to engage in any public employment through the Commonwealth by reason of his religious beliefs or practices so long as they do not undertake to use their office or public employment as a means by which to teach or impose their religious beliefs and practices upon others."

The one dissenting Judge, Astor Hogg, held that to wear a nun's habit in the classroom is to "create a religious atmosphere." Religious habits "have a subtle influence upon the tender minds being taught and trained by the Sisters," he wrote. "In and of themselves, they proclaim the Catholic Church and the presentative character of the teachers in the schoolroom. They silently promulgate sectarianism. Indeed these good women are the Catholic Church in action in the most fertile field—the impressionable minds of children." He said, however, that he would not deny the sisters the right to teach in public schools if they changed their religious habits for secular clothing.

Colorado's proposed constitutional amendment, which according to Catholic school officials there would give the State "blank check power" over private schools, has died with the adjournment of the Colorado General Assembly this month. The suggested amendment to the State's Constitution was never voted out of the Rules Committee onto the floor of the House of Representatives for discussion. The measure cannot be re-

considered by the legislators in the next regular session in January, 1957, unless it is re-introduced.

Sponsors of the amendment said that it was aimed at correcting heavy absenteeism in Colorado's schools. Absenteeism is a problem there because under the present archaic constitutional provision children between the ages of six and eighteen are required to attend school for a period of time adding up to only three years. This leaves the State no jurisdiction to get children to continue school after they are finished their three-year stint. As originally written, the proposed amendment read: "The General Assembly shall require by law that every child of sufficient mental and physical ability shall attend a school, which is approved in such manner as prescribed by law between such ages and for such period or periods as it shall deem proper."

Catholic school authorities criticized the clause "approved in such manner as prescribed by law," which, they maintained, would give the State the authority to "authorize, approve or license non-public schools." They contended that this would subject parochial schools to a degree of supervision by the State which it does not now have and that it also would threaten the separate school status of parochial schools. They, however, were in favor of amending the present school attendance law to the degree necessary to curb absenteeism. The objectionable "approval clause" was actually stricken from the measure early this month by the House Judiciary Committee which considered it before it went to the House Rules Committee.

Boston's Catholic school pupils will account for an estimated \$668,330 in State aid to public schools during the 1956-57 school year, according to figures compiled by the Boston School Department. Under chapter 70 of the General Laws of Massachusetts, the State annually distributes funds to each city for the aid of its public schools. The amount to be given is based on the number of all children in the city who are between the ages of seven and sixteen. In Boston, according to statistics compiled by John P. Sullivan, head of the Division of Statistics and Publicity of the Boston School Department, about one-third (33.62 per cent) of the students there attend Catholic schools.

Some State aid is distributed to local school systems on this so-called "census" basis in seventeen other states besides Massachusetts.

The total estimated aid which will be given to Boston's public schools is \$2,047,370. One-third of this, or \$668,330, is based on pupils in Catholic schools, but Catholic schools do not receive it. About \$47,700 will be given to Boston's public schools on the basis of school-age children who are State wards, students at non-Catholic private schools, or not in school at all.

Mr. Sullivan also disclosed that in Boston, Catholic school enrollments are increasing more rapidly than those of public schools. He said that Catholic schools increased by 2,658 pupils over last year, while public schools went up by only 1,636 pupils. Roughly twice as many pupils are in public schools as in Catholic schools. According to Mr. Sullivan, there are about 32,900 in the Catholic schools of the City of Boston. A report from the Department of Education of the Archdiocese of Boston indicates, however, that if the age of the pupils is disregarded in the count, pupils in the Catholic schools of the City of Boston number 43,533 this year. For the entire Archdiocese of Boston the number is 134,047 pupils.

A plan for released-time religious education classes for public school pupils was turned down by the Oklahoma City School Board last month. While Board members said that they agree with the City's Council of Churches, which submitted the plan, that children need more weekday religious training, they took the stand that it is not the responsibility of the public schools to provide the time for such a program. Before the Board's action, the Oklahoma City P-TA Council voted its opposition to released-time classes. Church groups leading the fight against the classes were the First Unitarian, American Lutheran, and the Jewish synagogues.

Keynote speaker at the NCEA convention in St. Louis, April 3 to 6, will be Jefferson Caffrey, retired veteran of four decades in the United States diplomatic service. Archbishop Joseph E. Ritter of St. Louis, president general of the Association, will preach the sermon at the opening Pontifical Mass, which will be celebrated by Auxiliary Bishop Charles H. Helmsing of St. Louis.

Also scheduled to give an address at the convention is Bishop Bryan J. McEntegart, rector of The Catholic University of America.

The closing general session will feature two speakers. Sister Mary Emil, I.H.M., chairman of the National Sister Formation Committee, will present a progress report on the Sister Formation Conferences. The second speaker will be Dr. James Redmond, superintendent of the City School System of New Orleans, who will talk to the delegates on "Goals for Better Schools: Public and Parochial."

Six other organizations will meet in conjunction with the NCEA. They are: the National Catholic Kindergarten Association, Catholic Business Education Association, Catholic Audio-Visual Educators, Jesuit Educational Association, Diocesan Directors of Vocations, and Catholic architects and representatives of diocesan building committees.

An association of Catholic lay women who will teach and fill other positions in schools is being organized in South Bend, Indiana. While the members of the association remain in the world and do not wear religious garb, they dedicate themselves to Christian perfection by taking vows of poverty, chastity, and obedience. Women between the ages of eighteen and thirty-five who are willing to go to South Bend for teaching or study may apply for membership. Information on the association may be obtained from Rev. Joseph E. Haley, C.S.C., Notre Dame, Indiana. Co-operating in the training of members are the University of Notre Dame, St. Mary's College, and the Diocese of Fort Wayne.

Public school pupils are attending class in a parish school building in Miamisburg, Ohio. Three classrooms in the old school building of Our Lady of Good Hope parish have been leased for the rest of the school year to the local public school system to accommodate more than ninety fourth-grade pupils. The pupils eat their lunch in the cafeteria of the Miamisburg Intermediate Public School to which they belong. Our Lady of Good Hope parish opened a new six-room school last fall. The old school originally was a public school which the parish bought in 1920.

BOOK REVIEWS

THE IMPROVEMENT OF TEACHING IN SECONDARY SCHOOLS by Frank A. Butler. 3d ed. Chicago: University of Chicago Press, 1954. Pp. xii + 433. \$4.75.

It is commonly stated that the good teacher does not live for himself but for his pupils and for the truth he imparts. That his pupils shall be enriched in spirit, fully developed in every capacity, serviceable to their fellow men—God-fearing, noble citizens—is the ultimate desire of every conscientious teacher. While many kinds of labor are needed to do the world's work, scarcely is any more necessary than that concerned with the intellectual and moral life of adolescents. With these ideas basically in mind, Mr. Butler for the second time has revised his text, *The Improvement of Teaching in the Secondary School*. In the preface we read, "This book has for its purposes the development of an understanding of the principles of teaching and the utilization of means leading to the fulfillment of these principles." The book has five parts in which are developed eight fundamental principles of teaching.

Part One points up the history of secondary education in the United States with a view of providing the teacher with background material for meeting and solving various educational problems at the high school level. Though this section easily may be the most interesting part of the book, it leaves much to be desired.

In Parts Two and Three, the first five principles of teaching are discussed and applied to what might be considered the ordinary classroom situation. The five principles are (1) The objectives must be worthwhile. (2) Pupils learn through self-activity, but this activity should be psychologically sound. (3) Self-activity to be psychologically sound should be in the fullest agreement with the type of learning involved in attaining the objectives. (4) Learning should be unitary, not fragmentary. (5) The energy of pupils should be released so that they apply themselves fully. While the reviewer is of the opinion that all five principles could have been handled more thoroughly and

accurately in much less space, nevertheless, Mr. Butler does set forth some very sound notions. The treatment of the unitary nature of learning is particularly satisfying.

Part Four takes up the last three principles, namely: (6) Teaching should provide for individual differences. (7) Teaching should be diagnostic and remedial. (8) The physical and social environment for learning should be ideal. Principles six and seven are effectively delineated. They reflect good thinking, solid research, and wide experience in treating the problems of individual differences and diagnostic remedial work. Mr. Butler is thoroughly conversant with the latest, up-to-date methods in these areas, and he does not try to offer a panacea for all the problems located here. Though he presents no quick solution for the problem of adequately handling a class with a mixture of slow, normal and bright students, he does offer some splendid points in the matter of coping with individual differences.

The final section of the book comprises four chapters that relate to such instructional activities as drill, review, pupil participation, radio, television, social dynamics, measurement, and instructional planning.

Rarely does one find so much material treated in one volume. It has its limitations, however, in that certain sections are drawn out too far—for example Parts Three and Four mentioned above—while other areas remain undeveloped. Still, this book has been a standard and handy reference in the field of high school pedagogy the past fifteen years, and the new revision, which includes recent developments in the psychology of learning, will prove as serviceable a tool as the earlier editions.

JUSTIN A. DRISCOLL

Superintendent of Schools
Archdiocese of Dubuque



THE PARENTAL OBLIGATION TO CARE FOR THE RELIGIOUS EDUCATION OF CHILDREN WITHIN THE HOME WITH SPECIAL ATTENTION TO THE TRAINING OF THE PRE-SCHOOL CHILD by Rev. Donald M. Endebrock. Washington, D.C.: Catholic University of America Press, 1955. Pp. 267. \$3.00.

Here is a book which, although a doctoral dissertation in the-

ology, will be welcomed by all parents and teachers of the pre-school child who are fortunate enough to see it. Its careful reading will considerably advance progress toward the goals of all Catholic education. Catholic parents and the teachers to whom their responsibility is delegated will find it a splendid aid in the work which the author describes as "moulding innocent souls in the likeness of Christ." Father Endebrock's aim is at once fundamental and far-reaching. Following the thought of Our Holy Father, Pope Pius XII, he sees in early religious training (begun at the age of seven months!) the answer to our modern problem of juvenile delinquency. In support of his thesis Father Endebrock draws liberally upon psychological and philosophical writings, and as a theologian, does not hesitate to make eye-opening statements regarding the culpability of parents who neglect the basic religious training of infants and small children.

After giving the sources of parental obligation as found in natural, divine and ecclesiastical law, the author discusses in detail the parental attitudes necessary to proper religious development: "the mutual love of parents and faith to know the youngster as a true child of God; charity and piety, to surround him with supernatural love and reverence, prudence and patience, to judge properly the child's abilities and await their growth." Father Endebrock's excellent background in psychology is manifested in the emphasis placed upon the proper handling of emotional problems in off-setting conflicts which are the seeds of neuroses in adults. In Chapter IV the author describes parental duties as falling under the four headings of instruction, example, vigilance, and correction. In the remaining chapters of the book these divisions are used to describe the methods to be employed at successive stages of development. In these chapters lie the particularly valuable contribution of this excellent work. The writer displays a remarkable understanding of "what makes a small child tick" and deals masterfully, sympathetically and reverently with the problems presented by the child's proper training.

We must not overlook mention of the appendix, "Bibliography of Helpful Materials," which makes this dissertation valuable as a handbook for parents and teachers alike. Books, magazine

articles, and pamphlets are listed and classified and a list of publishers' addresses completes the work. Father Endebrock's book can be recommended not only to parents and teachers, but to all who share their interest in Catholic education and particularly to pastors, marriage counselors and Cana Club directors.

It is to be hoped that it will see publication in a popular edition.

SISTER MARY HORTENSE, B.V.M.

President, National Catholic
Kindergarten Association



RETREAT FROM LEARNING by Joan Dunn. New York: David McKay Co., 1955. Pp. xvi + 224. \$3.00.

Riding high on the crest of the shock wave created by *The Blackboard Jungle* and *Why Johnny Can't Read* comes a book aimed at the very heart of public education. In a disturbing glimpse of big-city high school life Joan Dunn presents her own case history as a teacher in a New York public high school and gives the reasons why teachers can't teach and why she quit teaching. This book presents a behind-the-scenes report on what goes on in public high schools. The report is electrifying.

"To become a teacher today in New York City," writes native New Yorker Joan Dunn, "is to commit yourself to a ten-month merry-go-round that starts whirling the Monday after Labor Day and does not stop until the last day in June, when, amid great shouts and clashing of cymbals, you stagger off, your head still spinning and your legs weak under you."

The author strikes hard at the progressive philosophy of education which dominates thinking in the schools. This, she thinks, is the "root cause" of public education's trouble. "In order to help the whole school system," she says, "in order to restore it to its proper place as a thing of dignity and worth, I believe that the obviously unworkable features of the progressive philosophy of education must be immediately removed." The progressive philosophy of education, she claims, is amoral: "It is amoral precisely because it recognizes no objective truth. It teaches that there can be no valid judgment of good and bad because no two situations are ever the same. This system, . . .

substantiates the pragmatic belief that acts or ideas are neither good nor bad in themselves, but good or bad only in terms of their immediate circumstances."

After four years of "trying to maintain order in a classroom and teach the ones who are willing to be taught," Miss Dunn resigned from the New York City school system. "I quit teaching," she writes, "because I felt that the system under which I was teaching was false—materialistic in premise and pragmatic in application."

Perhaps exaggerated for emphasis, the facts reported in this book are not to be ignored. Schools are not as Miss Dunn found those she worked in because authorities want them to be that way. But often school authorities are carried away from reality in their desire to be "progressive" and "democratic." When public school authorities chose the progressive philosophy of education as their guide, they began their joyride to confusion. Unsuccessful ventures are hardly ever evaluated and reported by those who make them. Books like Miss Dunn's, though they cut deep and hurt, have a reason for being. Attention to the matters she criticizes will help make schools better. It is hard to deny that once academic standards fall and the bastion of discipline is scaled a retreat from learning is inevitable.

THOMAS E. LANGER

The Catholic University of America



MARY IN THE FRANCISCAN ORDER. Proceedings of the Third National Meeting of the Franciscan Teaching Sisterhoods. St. Bonaventure, New York: The Franciscan Institute, 1955. Pp. xiii + 193. \$2.50.

This volume is a report of the Third National Conference of Franciscan Teaching Sisterhoods, held at Sacred Heart Academy, Buffalo, New York, on November 26 and 27, 1954. The theme of the Conference which was "to devise ways and means so that Mary may continue in our lives and those of our students as our spiritual Mother and Teacher" is carried out in all the papers that were presented at the Conference. If you are searching for helpful hints to apply Mary's virtues to our own times, you will want to read this report. You need not be a Franciscan to appreciate its worth. All that is necessary is that you love

Our Blessed Mother. The happiness that comes from dedication to Our Lady is reiterated time and again in the various papers.

The position held by the Blessed Virgin in the Franciscan Theological Synthesis and in the writings of St. Anthony of Padua, St. Bernardin of Siena, the theologian of the Assumption, and of St. Lawrence Brindisi, a thoroughly Mariocentric scholar, is ably put forth by present day Franciscan theologians.

A brief history of Marian devotion in America in the Colonial, National, and Modern periods is presented. A statistical survey of Marian Year observances in schools conducted by American Franciscans will be of special interest to those who have been earnestly endeavoring to infuse the Marian spirit into the hearts of their students.

After briefly surveying the literature on the place held by Mariology in the religious and theological programs of various Catholic colleges, an attempt is made to set down an ideal treatment of the Blessed Virgin in a college program.

What Franciscans have written about Mary is briefly reviewed in the report. The meaning of Mary's title, "Regina Ordinis Minorum," is skillfully explained, and the historical texts that give evidence of the solid foundation of St. Francis' love and devotion for the Blessed Mother are painstakingly produced. The report concludes with a thorough treatment of the Franciscan Crown of the Seven Joys.

SISTER M. BRIDEEN, O.S.F.

Department of Education
The Catholic University of America



PORTRAIT OF SAINT LUKE by A. H. N. Green-Armytage. Chicago: Henry Regnery Co., 1955. Pp. 204. \$3.00.

To reconstruct the personal and literary character of St. Luke, one must have a facile knowledge of his writings and the ability to read between the lines of his Gospel and the Acts, noting what he dwells on for preference, what he chooses to minimize or omit altogether, and the probable reasons for his doing so. It involves discussing the passages peculiar to St. Luke (presumably his original contributions), the book of the Acts and its

style, St. Luke's relations with St. Paul, the possible sources of Luke's Gospel, and above all a comparison with his principal source, St. Mark. It requires an exact understanding of the cultural background of a Greek doctor of medicine in the first century of our era as well as the Greek way of thought at that time, since St. Luke was a Greek, not a Jew, by race, and his profession was that of a physician. To do all this thoroughly and with erudition requires the work of a well-integrated mind. It has been done by Mr. Green-Armytage. Combining serious scholarship with an extraordinary charm of style and a warm devotion to his subject matter, Mr. Green-Armytage has come up with an intensely interesting essay to reveal to us the kind of person St. Luke actually was.

Monsignor Knox, introducing this book, writes:

Mr. Green-Armytage has obviously read a great deal, both on and around his subject, but he carries his learning lightly, always the amateur. He does not crush us with erudition, or indulge in polemics, even against the most far-fetched hypotheses. He meets them with the 'I should have thought' of the layman, so devastating to the theorist. An attitude of mild surprise is his answer to all the vagaries of criticism; he is, if you will, the child in the Story of the Emperor's New Clothes, enlightening us simply by dint of bringing a fresh mind to the subject.

The book contains an enlightening comparison between Luke and Mark, as well as a chapter on the Gospel and its sources. Controversial subjects (e.g. the synoptic problem) are treated in scholarly fashion but always in a style a layman can easily understand. Wherever Mr. Green-Armytage has done any research on his own account, it turns up modestly in an appendix. Needless to say his chapter of "Conclusions" is interesting. Here he writes:

The story of our redemption is one even greater than the story of our fall, and it is related to us by four separate story-tellers—by five, if St. Paul be included. Each of them brought to the theme his own eyes and ears and voice and understanding, and each reveals the truth to us from varying points of view. St. Paul's vision had perhaps the widest scope, St. John's perhaps the deepest penetration. St. Luke, I think, saw less than

any of the others but what he did see he saw extremely clearly. His vision did not extend, like Paul's, over the general range of human history and "the ways of God with men"; nor did it, like St. John's, penetrate deeply into the very heart of God. The sky above and the ocean within were beyond the range of Luke's perceptions. But the human figures in the foreground he could and did see well, and he was endowed with a greater skill than his companions in the art of giving expression to his thoughts.

Kind and unassuming and possessing human sympathy to an unusual degree, St. Luke contributed more than any other single man to our New Testament. The *Portrait of St. Luke* is the canvas of an artist all should behold and study.

THOMAS E. LANGER

The Catholic University of America



WHAT THE CHURCH GIVES US by Rt. Rev. James P. Kelly and Mary T. Ellis. New York: P. J. Kenedy & Sons, 1955. Pp. 152. \$2.50.

The monumental obstacle to many entering the Catholic Church is the classic case of mistaken identity. They hate what they earnestly believe is the Catholic Church. Very few know what it actually is. Because of this, Msgr. Kelly and Miss Ellis have produced in simple outline a synthesis of the divine truths of which the Catholic Church is the custodian and teacher. Principally written for the searching non-Catholic, the authors present what the Church is and what it is that the Church gives us.

Tracing sacred history from the creation to the events that led to the Redemption and the consequent institution of the Church, Msgr. Kelly and Miss Ellis explain in simple fashion the Church's principal doctrines, her sanctifying function, and her role as perpetuator of Christ's teachings. In straightforward, factual exposition, they show that the Church is the repository of written revelation, oral tradition and the doctrinal definitions of the popes and bishops; the administrator of Christ's sacraments and the guardian and interpreter of God's laws. With a compelling appeal that will be a delight to the non-Catholic inquirer and the Catholic who has forgotten more than he real-

izes, the authors present the record of the Church and let it speak simply for itself.

This is not formally a book of apologetics. In fact, the authors have deliberately refrained from the presentation of proofs or argumentation lest the facts themselves which they present lose their forcefulness. Technical terms have been kept at a minimum to facilitate understanding by those of average intelligence. Everything has been done to keep the book simple, clear, and readable for the inquiring non-Catholic at his first meeting with the Church. Just the facts of what the Church gives us are presented and nothing more. It is just enough, however, to whet the intellectual appetite of the searching non-Catholic trying to answer the question: What is the Catholic Church? Because of this, priests will find this an ideal first book for inquirers to read.

THOMAS E. LANGER

The Catholic University of America

BOOKS RECEIVED

Educational

Caley, Percy B. *A Teacher's Answer*. New York: Vantage Press. Pp. 279. \$3.50.

Eells, Walter Crosby. *The Literature of Japanese Education, 1945-1954*. Hamden, Conn.: Shoe String Press. Pp. 210. \$5.00.

Eye, Glen G., and Lane, Willard R. *The New Teacher Comes to School*. New York: Harper and Brothers. Pp. 376. \$4.50.

Spurlock, Clark. *Education and the Supreme Court*. Urbana: University of Illinois Press. Pp. 252. \$3.75.

Story of Education in Egypt. Washington, D.C.: Embassy of Egypt. Pp. 24.

Tomorrow's Scientists and Engineers. A Survey of Industry's Support of High School Science. New York: National Association of Manufacturers. Pp. 15.

Textbooks

Barnard, J. Darrell, and Edwards, Lon. *The New Basic Science*. New York: Macmillan Co. Pp. 632. \$4.20.

Dolch, Edward W. *Famous Stories*. Champaign, Ill.: Garrard Press. Pp. 168. \$1.50 schools; \$2.00 retail.

Dolch, Edward W., and others. *Greek Stories*. Champaign, Ill.: Garrard Press. Pp. 163. \$1.50 schools; \$2.00 retail.

Henry, O.P., A.M., (ed.). *God and His Creation*. Chicago: Fides Publishers. Pp. 511. \$6.50.

General

Baier, Paul M. *Supernatural Life*. Paterson: St. Anthony Guild Press. Pp. 73. \$0.25.

Brownson, Orestes. *Selected Essays*. Chicago: Henry Regnery Co. Pp. 226. \$0.95.

Burke, Edmund. *Reflections on the Revolution in France*. Chicago: Henry Regnery Co. Pp. 350. \$1.25.

Christianity and Freedom. A Symposium. New York: Philosophical Library. Pp. 163. \$2.75.

Clark, Constance. *My Imaginary Trip to Egypt*. Washington, D.C.: Embassy of Egypt. Pp. 8.

Johnson, Samuel. *Lives of the English Poets*. Chicago: Henry Regnery Co. Pp. 400. \$1.25.

Machiavelli, Niccolo. *The Ruler: A Modern Translation of Il Principe*. Chicago: Henry Regnery Co. Pp. 132. \$0.85.

Mary in the Franciscan Order. Proceedings of the Third National Meeting of Franciscan Teaching Sisterhoods, November 26-27, 1954. St. Bonaventure, N.Y.: Franciscan Institute. Pp. 193. \$2.50.

Nietzsche, Friedrich. *Beyond Good and Evil*. Chicago: Henry Regnery Co. Pp. 241. \$0.95.

Spache, George D., and Berg, Paul C. *The Art of Efficient Reading*. With Answers to Exercises. New York: Macmillan Co. Pp. 273. \$3.00.

Toal, M. F. (ed., and trans.). *Patristic Homilies on the Gospels*. Chicago: Henry Regnery Co. Pp. 503. \$7.50.

Under the Dome. How Our Congress Works. Washington, D.C.: Chamber of Commerce of United States. Pp. 19. \$0.25.

Wrong, Dennis H. *American and Canadian Viewpoints*. Washington, D.C.: American Council on Education. Pp. 62. \$1.00.

NEWS OF PRODUCTS AND SERVICES

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Plan now to attend the 53rd Annual Convention of The National Catholic Educational Association at Kiel Auditorium, St. Louis, Missouri, April 3rd through 6th. All the latest educational aids will be on display at this important N.C.E.A. convention. Delegates and visitors will have a splendid opportunity to observe them in exhibits arranged by firms from all parts of the United States during these days.

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JUVENILE COURTSHIPS

Now available, by popular request, reprints of the article *Juvenile Courtships*, by the Very Reverend Francis J. Connell, C.S.S.R., of the Department of Sacred Theology, The Catholic University of America. This article appeared in the March 1955 issue of *The American Ecclesiastical Review*. Write to: *The American Ecclesiastical Review, 620 Michigan Ave., N.E., Washington 17, D.C.*

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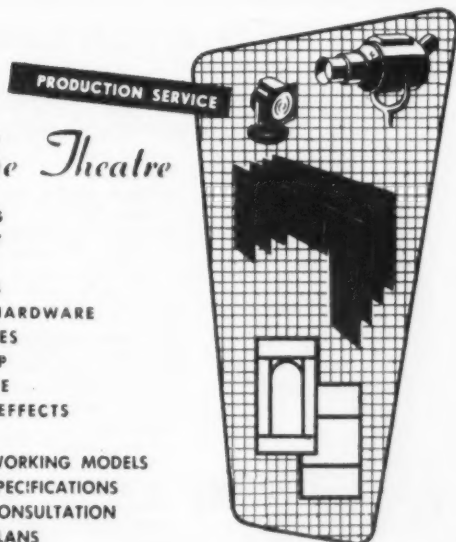
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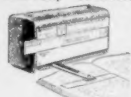
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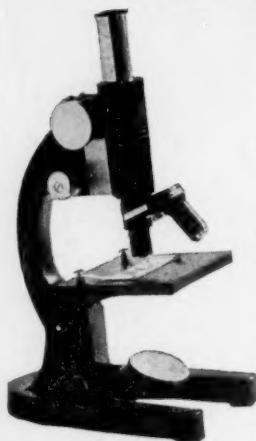
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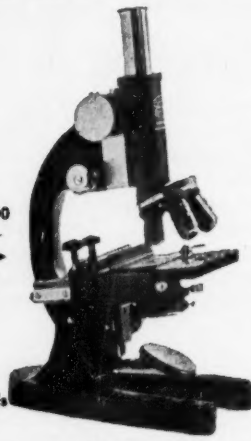
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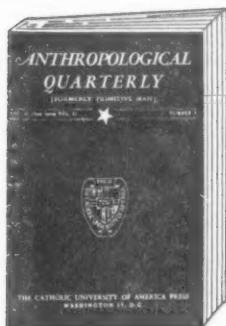
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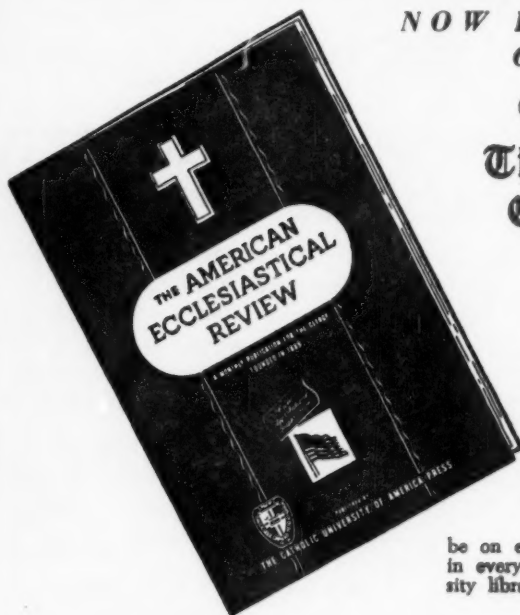
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